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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 3, 1901.

1439 Market St. Between 10 & 11th Sts. No. 31.

REFLECTIONS.

Be not discouraged if you fail
In your endeavor to do right;
Guard well your thoughts, right will prevail,
Though you may pass through darkest night.

In any land beneath the sun,
There's none that's perfect—no, not one,
For all at times have gone astray;
All can reform—commence to-day.

Then sigh no more for days that are gone,
For life is like a river;
Restless currents bear us on,
And point once passed is passed forever.

When will men learn how to row,
And face the bow the way we go,
Instead of looking backwards;
We can the better steer our boat,
Avoid the shoals, keep her afloat,
If we are looking forwards.

Sometimes 'tis well to backward look,
To see the source from whence we came,
Like the reviewing of a book,
That we may more of knowledge gain.

But looking back through doubts and fears,
And vain regrets and scalding tears,
It but obscures our path to-day,
And thus retards us on our way.

G. W. SANFORD, Verdugo, Cal.

BORDERLAND

Apparitions in the Capital.

A committee representing the London Society of Psychical Research, by its recent investigations in Washington, D. C., has been the means of recording considerable information of a reliable nature concerning the materialization of spirits of well-known historical characters, and it also incidentally developed the fact that the city of Washington is full of alleged spirits.

SPIRIT OF DANIEL WEBSTER.

The Capitol building has for many years borne the reputation of being haunted. At exactly 20 minutes past midnight, so the story runs, the spirit of Daniel Webster is seen to emerge from his old committee-room beneath the Senate Chamber. Opening the door slowly, he silently closes it behind him and then walks noiselessly along the corridor with his head bowed as if in meditation. One of the Capitol watchmen, in describing the nightly visitations of the illustrious gentleman from Massachusetts, stated that the apparition seems to be clad in garments suggestive of the fashion prevailing in the days of its earthly existence. Rarely does its action show any clearly-defined purpose. Occasionally it is luminous, appearing actually to shed the light by which it is surrounded.

In most cases it disappears through a door or wall, though often it merely fades out of sight in a shadowy mist. Sometimes the figure is seen as if illuminated on a dark background. At other times the outline is very indistinct, resembling a luminous cloud.

SPIRIT OF JOHN RANDOLPH.

In the House wing of the Capitol there appears regularly at certain intervals in the year the spirit of a tall, distinguished-looking gentleman carrying a sword cane. Its resemblance to John Randolph of Roanoke is said to be very striking. This is described as appearing like a magic-lantern picture, and its method of locomotion seems to be gliding. Its attitudes, actions and gestures are said to be very lifelike, and quite frequently it appears as if it desired to convey some message.

HAUNTED HOUSES.

The best known and the most remarkable haunted house is the "Octagon House." As the name implies, it has eight sides, and is situated on the northeast corner of New York Ave. and 18th St. It is a spacious and imposing residence, and 50 years ago was considered the handsomest dwelling in Washington. For many years it has been empty, though offered for the extremely low rental of \$15 per month. Its location being so desirable, close by the executive mansion and War, Navy and State buildings, it would be worth 20 times that price but for the spirits that are reputed to inhabit it.

Parties have frequently attempted to spend the night in the house, but, after most terrifying experiences, have given it up. In one case, it is alleged, a dog died of fright.

There are several contradictory stories to account for the haunting of this house. One of them tells of a slave who was whipped to death by his brutal master in the garret. Another asserts that the negro was starved and tortured in the cellar until he died.

A third story about this dwelling relates that the cruel owner opposed his daughter's wish to marry. A quarrel occurred, during which the girl either fell or was thrown down the stairs and killed. The strange disturbances seem to have a great deal to do with the stairs. Angry whisperings are heard in the night, followed by the sound of a body falling. Many people declare that from outside the house they have seen faces at the windows in the daytime and lights moving from window to window at night. Yet it is a certainty that no mortal can be inside.

A SPIRIT SATISFIED.

On H St., near the corner of 18th, is a house that for years was reputed haunted. It is now the residence of a well-known naval officer. The spirit of an old negro woman has appeared to the occupants on a number of occasions. It seems that her purpose, which was finally accomplished, was to reveal the location of a large sum of money in greenbacks. The

money was done up in an envelope and hidden in a mattress. The envelope was marked with directions to the effect that the contents should be given to certain relatives. The money having been found and so delivered, the phantom never came back.

The London Society of Psychical Research obtained sworn statements from several highly-connected persons regarding the truthfulness of this story, and it is now considered by them to be the best-authenticated story in their possession.

THE BLAINE MANSION.

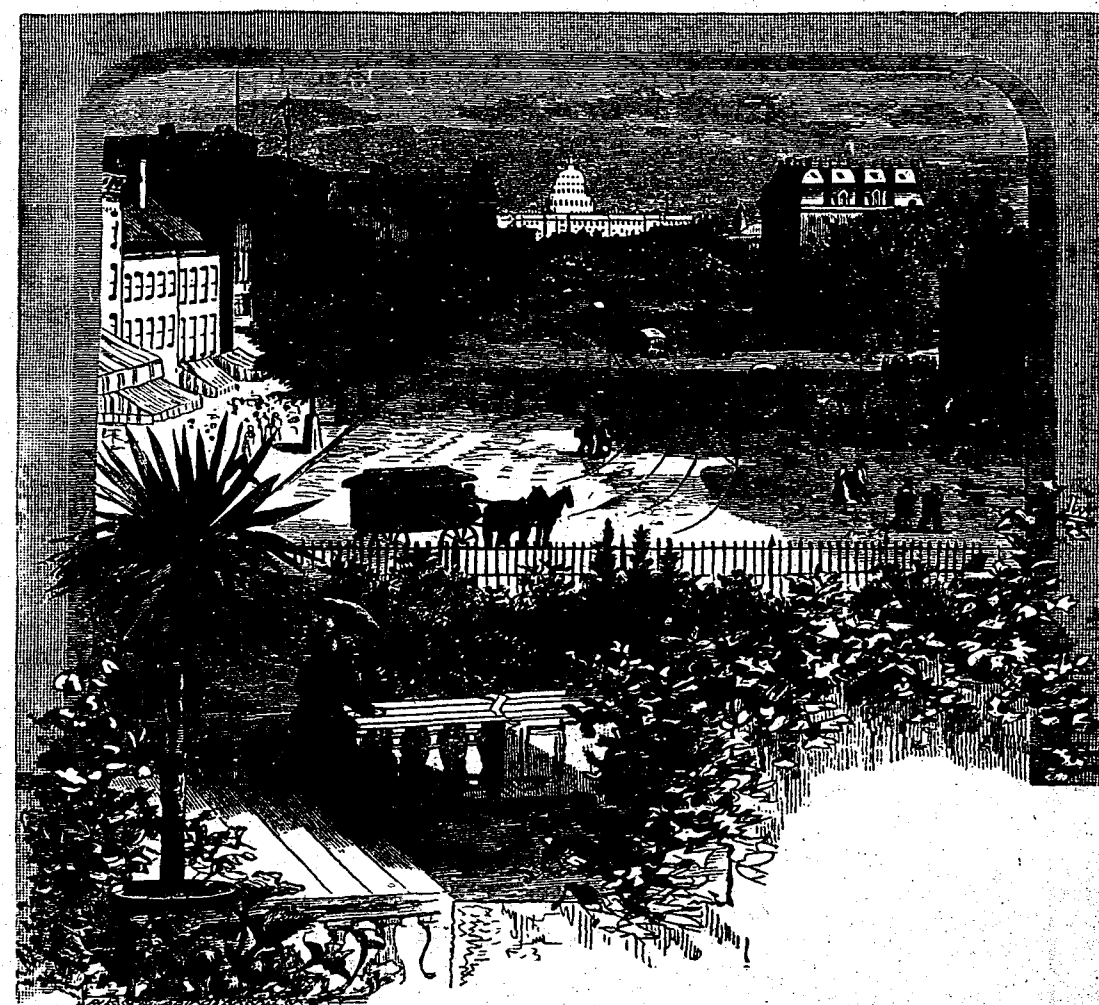
In addition to the foregoing cases, there are several well-known houses in Washington that are said to be haunted. The most notable of these was the old Blaine mansion, on Lafayette square. The body of Philip Barton Key was taken into this house when he was shot by General Daniel E. Sickles. Soon after James G. Blaine purchased this residence his favorite son, Walker, died, then one of his daughters and then himself. After the death of Mr. Blaine the house was torn down and on its site was erected the Lafayette square Theater.

Not Dead, but in a Trance.

Christina Winnecke, the 17-year-old daughter of a Pole living southeast of Nashville, Ill., after a lingering illness, apparently died at 9 o'clock. The family made arrangements for the funeral, placed the body in a casket, and relatives and friends sat up all Sunday night and Monday night with the supposed corpse. At 2 o'clock Tuesday morning the girl awoke from what was only a trance, and her condition is even better than for several weeks before she entered the trance.

Coal-Throwing Mystery.

The mysterious coal-throwing in Myers St., Liverpool, England, which has up to now baffled the ingenuity of the police to detect, still continues at intervals. Unfortunately, it has now assumed a more serious aspect, a child having been struck on the head with a piece of coal in one of the bombarded houses. Two little boys who passed the place one afternoon were also struck on the head, and all had to be taken to the Royal Infirmary to have their injuries dressed. The people residing in the district are getting exasperated over the affair, and the other day a crowd attacked the back of one of the houses opposite the bombarded property, doing considerable damage. *Two Worlds.*



Washington, D. C., looking up Pennsylvania Ave. to the Capitol.

Rational Astrology.

W. J. COLVILLE.

Among the many curious and striking signs of the eventful period in human history through which we are at present passing, no single sign is more conspicuous than the intense revived interest now being manifested in almost every direction concerning ideas, theories and practices which only a few years ago were almost entirely relegated to the lumber room or limbo of antiquated and exploded superstition.

Astrology certainly claims first rank among the so-called occult sciences which nineteenth century enterprise has largely revived and rehabilitated, and though it cannot truthfully be said that this ancient science of the Chaldeans, Persians, Hindoos, Egyptians, Greeks, and, indeed, all distinguished people of antiquity, has yet been thoroughly reinstated in the opinion of the modern world of culture and scientific attainment, it is certainly not stretching a point to say that year by year the attitude of the learned in all communities is growing more and more respectful toward this venerable candidate for readmission into the ranks of popularly-accepted sciences. Though the justly famous astronomer, Richard Proctor, had no good word to say for Astrology, the no less famous Camille Flammarion is by no means disposed to treat it with disrespect, and it is not unsafe to aver that, like all else, Astrology must be studied and examined before one is in any position to pass judgment upon its claims and pretensions.

Astrology as a science is one thing; the vagaries of individual astrologers quite another, but the same may be said with equal reason of astronomy and astronomers. If it be contended, as it frequently is by the opponents of Astrology, that most of its calculations are based upon a geocentric fallacy, two answers are at hand herewith to reply to this assertion: First. There are no geocentric fallacies connected with medieval Astrology that have not been equally connected with Astronomy. Second. Every student of Astrology, from the days of Berosus, the Chaldean, to the present hour (doubtless from far earlier periods than the time of Berosus) has been familiar with a heliocentric as well as with a geocentric system of Astrology.

The flippant nineteenth century know-it-alls who arrogantly and ignorantly claim that there were none but "dark" ages before their own time, might derive much profit from a diligent perusal of such a pamphlet as "The Lost Arts," by the silver-tongued orator, Wendell Phillips, who gave a lecture on that subject before nearly all the distinguished lyceums in America in the palmy days of the lecture-bureau system of public enlightenment.

No thoughtful person can read Sayce, Max Muller, or any other genuine modern scholar of deserved renown, and surely no one can study the accounts of recent excavations in the Valley of the Euphrates, the Nile delta, and wherever else ancient civilization has left its ineradicable footmarks, without being speedily convinced that however much the present may exceed the past in general, all-round, widely-extended culture, there were wise men of old and centers of learning in ancient centuries, equaling, if not surpassing,

the much-vaunted universities and academies of to-day. Astrology and Astronomy were in ancient days inseparable and they are equally inseparable to-day. Astrology is the psychical, while Astronomy is the physical side of one grand inclusive science of universal interdependency.

An Altruistic Faith.

J. P. COOKE.

The growing faith of our day is a faith in humanity—a faith in the power of men and women to accomplish something worth while, to make life worth living.

Faith, in this view of it, involves a triple aspect of belief—a belief in the spiritual power within ourselves; belief in the living power and integrity of the universe, and faith in the life which is incarnated in humanity.

Most people believe sufficiently in themselves. Many have a nebulous belief in some over-ruling power, Providence or destiny. How many believe sufficiently in the possibilities of human souls in the flesh? How many lives are dwarfed for lack of human encouragement?

We might never have had Geo. Eliot's novels had it not been for G. H. Lewis. He believed in Marian Evans, and he made her believe in her own powers.

It is a crowning glory of the altruistic faith of the New Thought to believe in the capacity of human souls for nobleness, for self-forgetfulness. Whether they know it themselves or not, it is there. It is a grateful service to our human kindred to show that we may, if we so choose, live to irradiate the shadow side of life—to warm the bleak spaces, to throw a gleam of gladness upon the sunless problems of her destiny; to walk the world with a living, loving heart, and to proclaim that heart-side of life to our fellow-beings.

This is the tendency and aim of the newer thought as a reasonable religion, to be distinguished from a religion founded, like Romanism, on authority; or, as in some cases, upon sheer credulity.

It claims to subject the chronology, the history and miracles of the Bible to investigation, and judges it to be a compilation, and not a single work divinely organized and inspired. It has no sealed books. It reads all bibles, Korans, Avestas, or Vedas, with thoughtfulness. It opposes alike a narrow, dogmatic evangelicalism, and, on the other hand, a bald, materialistic intellectualism which may be just as intolerant and unphilosophical in an opposite way.

In distinction from Calvinism, it believes that man's nature is radically good and only incidentally evil; that if this were otherwise, the human race could make no real progress, either in morals or in enlightenment. It recognizes in the heart and soul of man, with its instincts and its hopes—a divine, spiritual essence in the inner life. It sees a constant revelation in the phases of nature as elucidated by science, both material and spiritual.

We may dwell upon the influence of external nature, of art, of philosophy, of human emotions, of religion, as all being instruments potent to touch the heart, to open the portals of the transcendental world.

What is the ultimate issue of all this? The issue is the undoubted fact upon which the Spiritual Phil-

osophy, or the "Harmonial" Religion, is built, namely: that the spirit of man comes in contact with a higher spirit, a being, whose manifestations carry with them their own proof and are ethical in their nature and influence, out of time and place, yet they are enlightening, purifying and uplifting to the hearts of men.

This is the universal element in all religions worthy of the name, in the true sense of the word. For what is that sense? Certainly it is not a concatenation of formulas or creeds, or a tissue of speculations, nor a body of pulpit eloquence, nor the domination of an hierarchy, nor the supposed greatest happiness of the greatest number, nor a mere "stream of tendency," or any other catch phrase of the market place, but the true tie, between our spirit and the Father of our spirits. The great primal soul of all—a transcendental mode of the soul, by which it soars into the empyrean and is brought back again in its soul consciousness to its eternal beginning.

This cosmic theism, or spiritual theism of the natural order, if you choose to call it so, has 10,000 sacraments, infinite and ever-new symbols. All nature is full of its symbols, and each true man or woman may minister at its altar.

This is what I mean by the religion of Spiritualism. It is what is meant by mysticism; by the religion of the heart, of John Wesley. It is the teaching of W. S. Lilly and Ch. H. A. Bjerregard; of all the true religious teachers from Plato to Emerson, and thence forward. It was this truth bursting into flame in the heart of Jean J. Rousseau, that much-misunderstood man, who lit the flame of the French Revolution, and that will yet light other flames, until man is free, in spirit, mind and body.

By this heart-religion every great faith in the world has originated, and every great faith lives, and when the heart and life die out of it, its work is done, its days are numbered, it petrifies into formalism, and its place knows it no more.

Oh, Light of Truth, which lighteneth all
And shineth all abroad,
What favored soul or souls shall say:
"Mine is the only road."
Each hath his own, to him made known,
And all lead up to God.

Life Beyond Death.

Coming from any other writer than Ambrose Bierce, the subjoined statement in the San Francisco *Examiner* might be passed over as the emanation of a mind deficient in some of the essentials of complete development. Bierce, however, is a learned man, as learning goes in the material world, and this is what he says:

"In all countries but those in barbarism, all the powers of all the profoundest and most penetrating intelligences have been ceaselessly addressed to the task of glimpsing a life beyond this life; yet to-day no one can truly say that he knows."

It is not so that no one can truly say that he knows. A more correct statement would be that no one who knows can demonstrate his knowledge to the satisfaction of one who does not know. That is a peculiarity of the knowledge, but it is knowledge, nevertheless.

If Mr. Bierce is ever to know, it must be through efforts conducted personally by himself. The case cannot be proved objectively. Then when he knows, he can tell others about it, but they will not believe

him, just as now he does not believe those who venture to inform him of the glad tidings. Some resistant natures appear predestined to remain in darkness, while others see the light with scarcely an effort.

If every man and every woman possessed as high mediumistic power as some, nobody would doubt the existence of a future state. Those who are gifted in that way are generally doubted, and the phenomena which they produce discredited, because the experience is so unusual and the facts so apparently impossible that the mind cannot resist the natural inclination to consider it all a fraud.

If there had been in all history but one earthquake and we had the most painstaking circumstantial account of it, nobody in this practical age would believe that any such thing ever happened.

If but a single meteor had ever descended out of the heavens to the startled earth, those with sufficient hardihood to affirm the fact would be vigorously denounced as credulous or liars.

The mind of man is so constituted that the phenomenon which is familiar is the phenomenon that is true, and the phenomenon which is unfamiliar is the one that is probably a fraud.

That is why we say that if everybody were as strongly mediumistic as many have shown themselves to be, the phenomena of Spiritualism would be generally accepted as establishing beyond all question the existence of a life after this life. But the circumstance that everybody is not so gifted does not alter the value of the phenomena produced by the few who are. It only causes them to be discredited, which even Mr. Bierce must confess does not prove anything.—*Stockton Mail.*

Pernicious Teachings.

In the *Literary Digest* of July 20 an estimate of the late Joseph Cook is quoted as follows from the *Advance—Congregationalist*: "He leaves a place in the world of religion and reform that no other man of the present time can fill."

It may be inferred that the critic of Mr. Cook did not refer to his address at the Parliament of Religions at Chicago when he challenged the faiths of the world to "wash Lady Macbeth's red right hand." His restatement of the mossback traditionalism disgusted the audience, or that portion who are out of the swamp of mossbackism.

The editor of *Unity*, in an able editorial, demolished the false rubbish of Cook, properly terming it as "tampering with the book-keeping of God." Not only is the dogma of the atonement subversive of morals, but contrary to the cult of the faith which Mr. Cook pretended to represent. "Every man is to be judged according to deeds done."

The address of Prof. Drummond referred to a certain author who said that the average scientific man worship a more awful, and, as it were, a greater Deity than the average Christian. That the teachings of such men as Mr. Cook are pernicious is evident to all well-informed and unprejudiced theologians—they brought a stain on American theology. It was said that the theology of the Cook stripe made many of his audience ashamed.

It is to be hoped that the pamph-

let of Rev. Mr. Jones on Mr. Cook's theology can be circulated, thus to cure the false and pernicious declarations of that wrong-headed preacher. QUAKER.

The Power of Thought.

MRS. M. E. VAN LUVEN.

Human thoughts must act upon human minds and human lives. "As a man thinketh, so is he," or, better expressed, "As a man thinketh, so he lives," or such is the life he unconsciously lives. "Do men gather figs from thistles?" Can we gather inspiration to live a pure, exalted life by consulting a person who is morally and spiritually debased? Impossible! We gather pure thoughts from pure minds and evil thoughts from evil minds.

Besides having power to produce good or evil—thoughts are also creators. We become like that which we think most about. Misers have a miserly expression; criminals a hard, cruel look; clergymen have an air peculiar to their calling, and so on indefinitely.

As thoughts act upon individuals, so they act upon concourses of people, and with a mighty sweep reach around the world, touching all who have minds conditioned to receive the mighty influence thus created.

Living things are created by thought and become as real as truth itself to those who constantly think upon the same subject. Thus millions of people become psychologized simply by the great force of thought. Suppose we had power to force a thought of the real truth into each of the thousands of Epworth Leaguers recently gathered in San Francisco—that the world needs no Savior; that their Christ, their devil, hell and heaven, are theological myths, simply a creation of thought—do you think they would accept such a suggestion? They would immediately say: "Get thee behind me, Satan; I cannot, I dare not entertain such thoughts, for I will be lost!" Such then immediately ask forgiveness from their Lord for the sin of becoming conscious of the idea.

To them theories have become living truths, and what are living truths to them are simply houses of imagination built upon a foundation of ignorance, only to be swept away by the onward force of natural law. They have these doubts of the truth of their religion often, always prompted by reason; but reason is called Satan, and thus this psychological condition continues and will continue until science can demonstrate it to be a fallacy; then the thoughts of these millions will change and the Christian redeemer dogmas will die. Then the truly great redeemer—the creation of true, noble character, the desire to understand natural law and to live in harmony with it—will become the true religion of the day.

Spiritualists to-day, considering the cause of a decline in the local interest of societies, might learn a wholesome lesson by contrasting methods of propaganda with these great Christian organizations which possess such a mighty influence. We hear some one say: "Oh, they are under bondage to their religion and Spiritualists must be free, and we cannot use their methods." We are not churchy, but system is surely lacking in our mode of procedure to carry out a project of

establishing Spiritualism as a reform movement.

Nations never overthrow governments without a great consecration of the lives and sacred honor of the people. Spiritualists will never establish a religion which is antagonistic to orthodoxy without this same consecration. They will never establish its beautiful philosophy which, I am sorry to say, is understood by the minority of Spiritualists as long as material tests are placed in the lead. The great body of so-called Spiritualists have a very meager conception of the philosophy and harmony of higher Spiritualism.

All life's pleasures and pursuits are running along the surface, in the majority of cases; thus a great many people get a few tests, as it were, drink from the shallow waters of the brook, never thinking to follow it to the deep waters of the mighty river of life—the great philosophy of all life. Only a few care to study its philosophy.

Now, the great question is: Will the onward sweep be toward the deep spiritual significance of the question, or toward material tests, which seems to be the trend of the times at present. Have Spiritualists enough force of character to consecrate their lives and sacred honor, to battle against error and establish truth? Can they concentrate their thoughts into a mighty psychological force that will carry conviction home to investigators? If so, the battle will surely be won for truth, liberty and happiness.

Oakland, Cal.

The Mission of Spiritualism.

ADELAIDE COMSTOCK.

In a late JOURNAL I read an article stating that "The Creeds Are Dying Out," and an editorial beginning thus:

"Probably the reason why Spiritualism has never been organized thoroughly is to keep it from crystallizing and forming another sect. Instead of this, the philosophy has permeated the religious thought of the world, and it is wonderful to see how thoroughly that is now being accomplished."

The above is exactly as I have viewed it, for I have long had full faith that to this end the spirit-world is working, and I watch with the most intense interest the growth of liberal thought and the enlarging of spiritual ideas throughout the world.

If Spiritualism allows itself to become confined in the limits of a sect, it will be held accountable for the barnacles that cling to the spiritual keel for sordid gain and selfish ends. Let us not suffer our beautiful faith to be overshadowed by the reflection of our mortal weaknesses, but guard it as a sacred flame, that it may be a light on our pathway and a guide to our feet. Though willing, aye, ever anxious to do all in my power to advance spiritual truth, still I prefer to have "every tub stand on its own bottom." The Cause will be the gainer by it.

Spiritualism covers a broad ground, and its tenets are hard to define. It is too broad for the confines of creedal restraint, and too expansive to be covered by any declaration of principles. The individual life alone can establish the standard of each soul's development. Character must be the measure.

If belief in Spiritualism does not lead to the building up of charac-

ter, it is of little value to the believer. Even knowledge of the fact of spirit communication may not of itself be uplifting. Unless it lead to spiritual aspiration and honest purpose on this plane of existence preparatory to a higher, there is no real gain through a mere knowledge of the fact. It may amuse, it may gratify curiosity, it may even have proved a consolation in sorrow, but if not made a stepping-stone to higher life, it avails but little. It falls short of its mission if it fails to give tone to daily life as a recognized call to come up higher.

Mediumship is a grand and glorious gift in olden times recognized as "the spirit of the Lord," and the "power from God" acting on man when applied to worthy purposes. Prostituted to unworthy ends, it is sure to prove a delusion and a snare that in the end will bring confusion and sorrow to its possessor. And when fraud is connected therewith, woe to the defrauder! The consequence to him or herself will far outweigh the wrong inflicted on a victimized public.

Ventura, Cal.

All the Material Progress of the world has been made possible by utilizing to the best advantage the material means at our disposal. The most vivid imagination cannot imagine what the progress of the world will be when the spiritual elements that now lie latent, and for the greater part neglected, in the mind of man will be likewise utilized. — *Universal Republic*.

N. S. A.—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

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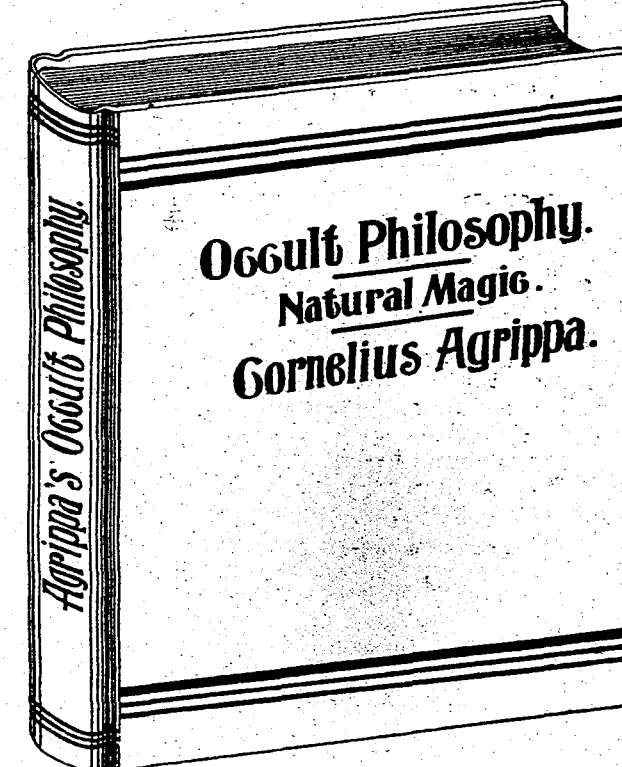
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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 3, 1901.

Scorching Heat.—The Eastern and Middle States have suffered untold miseries during the past month, under the terrible heat of a scorching wave. The burning rays of the sun have destroyed vegetation, and rendered life a burden. At the same time heavy wool-lined underclothing and winter overcoats have been comfortable in San Francisco. Rain in the East has now ended the drouth.

W. J. Colville writes to the London *Light* that he will leave Australia early in August, on the Canadian Pacific steamer for Vancouver, en route for England, where he expects to arrive before Dec. 15, and commence his labors in London about that time.

A Spiritual Temple is to be built in Blackburn, England. The foundation stone has just been laid, and the Temple will be built at once. It will be a large, commodious and handsome structure. We are glad to witness this indication of prosperity in England.

A Spiritualist Community project is on foot, to locate on 50,000 acres of land in California, "which will be purchased and contributed by wealthy persons residing in England, France, Austria, Germany, Russia, Australia, New Zealand and the United States."

The project is said to have emanated from the spirit-world during the past six months, and is now taking form. Those who wish to know anything further of the matter, may send to Alice Wolverton Eyre, Santa Rosa, Cal., who will forward a 12-page circular, giving full details concerning the proposed community.

Mr. and Mrs. G. W. Kates are in Minneapolis, Minn., and their address is 1516 Hennepin Ave. They are missionaries for the National Association.

A Pre-Historic City is said to have been unearthed on the Navajo Indian reservation, between Durango, Colorado, and Farmington, N. M. The daily papers have a telegram from Los Angeles, dated July 20, which gives the following particulars:

The Hyde Mer. Co., controlled by two brothers from New England, has been exploring the territory in question for some time. A short time ago the searchers found a palace of a prehistoric age containing, it is stated, about 1,000 separate apartments, some of them in most excellent state of preservation. Another stone castle unearthed is said to contain something like 100 separate apartments. In some of the rooms inspected were found the finest woods and other relics of a most valuable character, specimens of which have been gathered and sent to the Smithsonian Institute in Washington. The find is said to be exceptionally valuable from a scientific and ethnological standpoint.

Prof. Ross was dismissed from Leland Stanford University because he entertained independent views of man, and dared to express them. Even professors must not think, or, if they do, they must not express their thoughts, for the theological craft is in danger of disintegration, if investigation is allowed a free course.

Always live up to your highest, says the *Elevator*, and adds: Always do your best in everything that you do. Never let anything that your mind or hands have fashioned leave you until it is as perfect as you can make it. Live to-day, up to your highest idea of manhood or womanhood—to your very highest, remember! For by so doing you can live that much better to-morrow. Thus you improve and grow from the good of to-day into the better of to-morrow. Nothing that is beneath your very best is worthy of you. Always aim to live up to your highest ideal—the highest that you are capable of, and never the lowest. Always do and be your best, not only appearing to put the best foot foremost, but see that every foot is the best.

Mrs. Eddy says she is not going to die, but she refuses to see strangers. This shows that she is economizing her forces, and in a measure admits that they need such economy, on account of her age and infirmity. It will take time to prove that she does not die, like ordinary people.

An Improvement.—The *Psychic Century* says that a majority of the Presbyterians have voted in favor of such revision of the Presbyterian creed as will eliminate the repulsive doctrine of infant damnation. When the change contemplated has been effected, adults may elect themselves to be saved or damned, but the babies will go to heaven. This is an improvement, but a further revision is needed.

Col. Olcott and "Fairies."

In a lecture in Chicago, Col. Olcott, referring to a former address delivered in Dublin, Ireland, reiterated his belief in fairies, and, as reported in the *Chicago Chronicle*, added these remarks:

There were fairies, and there are fairies to-day. They hover through the air and have power over various phases of animal and vegetable existence. They influence our lives. They can be called forth by certain influences and made to exert their power in the same way in which they are accredited with doing in the tales we tell our children. Some of them are good fairies and some of them are bad fairies. They can be used by bad influences and they can be used for moral purposes.

There are plenty of men who can call these fairies and make them do their bidding. All the stories that are included in the folklore of the nations are true or are based on facts. This is my candid belief, and I believe that I am upheld in it by scientific facts. When I first made the statement that I believed in the denizens of the air, one of the London papers said: "Col. Olcott must be a very courageous man to express his belief in fairies at this period of civilization." Well, I am a courageous man, and I assert solemnly that I believe in fairies."

The Ever-Present Help, which can be obtained by every person in need of assistance, while sustaining the trials of life, is thus described by an exchange:

The reason your bodies are sick is because the spirit has been pushed from them; but if you will get and hold the spirit that is yours close to your physical body, you will have no ills. You cannot then feel bad because it is impossible. But you will need to patiently watch and wait. To acquire the spirit is just as necessary to life as the daily things you do for your bodies, and more so, because with that first acquired, the rest is easily done. The tasks of life are only hard because the body alone tries to accomplish them, but the tasks become easy, no matter how hard, if the Great Spirit, or Great Life Giving Principle, reaches down with you and picks up the load.

Helen Wilmans, in *Freedom*, thus writes of her present condition

See here what an advantage the years give. Seventy years old and still learning like a child. How much better is my position now than it was 30 years ago. It was about 30 years ago that I began to magnify men by studying myself. It was then that I became introspective, and oh, the fascinating study! So very fascinating that I gave up all thought of dying either of old age or any other weakness, and began to have a deathless object in life. Such happiness; such renewal; it was a search for heaven in the right direction; and now I have reached the pearly gates and they are swinging open so that I see indescribable vistas of beauty, spreading out endlessly.

Bastian, the medium, who was popular in America some years ago, has returned from London, England, and is at Hamburg, N. Y.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

DEATH AND AFTERWARDS, by Sir Edwin Arnold, M. A., K. C. I. E., author of "The Light of Asia," with a supplement. New York: New Amsterdam Book Co., 156 Fifth Ave., publishers. Price, 75c. For sale at this office.

This is an important volume of 65 pages, gotten up in luxurious style, bound in delicate white muslin and beautifully gilded on the side, making a very handsome volume. The author discusses the question of immortality, the line of evolution and its results, the physical and intellectual development of the human race and the manifest purposes of creation. From these sources are derived evidence almost incontestable of continued existence.

The author says that all the religions affirm immortality, but no safe logic proves it, and hence he endeavors to prove an after-life from a philosophical and evolutionary standpoint.

The author says that the origin and growth processes of physical life, animal and vegetable, are more wondrous and inexplicable than any conception of a spiritual existence after death. To prove this he cites several instances, and avers that it is within the range and not beyond the rights of the imagination to entertain confident and happy dreams of successive states of real and conscious existence, rising by evolution through succeeding phases of endless life.

He argues that to call such a life "heaven" or the "hereafter" is a temporary concession to the illusions of speech and thought, for these words imply locality and time, which are but provisional conceptions. It would rather be a state, a plane of faculties, to expand again into other and higher states and planes; the slowest and lowest in the plane of life coming in last, but each, everywhere, finally attaining.

This book is a masterly production—an unanswerable argument in favor of the continuity of life beyond death. The thinkers and literary men of the age are all coming to the same conclusion.

THE CHRIST OF THE RED PLANET, by Eleanor Kirk, author of "The Influence of the Zodiac upon Human Life." Price, \$1.00. For sale at this office.

This is a book of 138 pages, which the author says details real experiences, more varied and more sequential than the events which come to consciousness by means of the natural senses.

It describes, in a very interesting way, a journey to Mars, and the revelations of a visitor from that planet to the earth. Its Red God gave audience to the visitor and imparted much valuable information in a very interesting way. Of course, it was a vision, but one so real and vivid as to make it a reality to the author.

SPIRITUALISM—"A Marvelous and Conclusive Demonstration of the Phenomena of Spiritualism," by 14 communications direct from the higher spheres of life, to Mr.

Pusant Pakradooni, from his spirit control and guide, Farmakis and Marie Inez Eduardo, through the mediumship of S. C. Fenner, in November and December, 1899. 84 pages. Philadelphia, Pa.: Spiritual Printing Co., 56 South Third St. Price, 25c.

The title-page quoted above gives a pretty thorough idea of the booklet. Mr. Pakradooni is an Armenian, who came to America to escape the persecutions inaugurated in his country by the Turks some ten years ago, and this book is published at the earnest solicitation of his spirit guides. Some of the messages were written on the slates in Greek, others in Armenian, and some in English.

Hazelrigg's Astrological Almanac for August, 1901, is on our desk. It is published by the Gilbert Publishing Co., 141 West 24th St., New York. 10c. It contains a General Forecast of Affairs, Political, Speculative, Social and Religious; also prevailing monthly influences, which will affect the individual as well as the nation at large, including numerous predictions relative to the United States and other important quarters of the globe, etc.

Evidently no effort has been spared to make the *Ladies' Home Journal* for August a positive boon to its readers during these warm midsummer days. Its light, readable articles, bright stories, clever poems, charming music, and numerous beautiful illustrations, afford the easiest and pleasantest kind of entertainment for leisure hours. Curtis Pub. Co., Philadelphia. 10 cents.

The *Arena* for August contains many interesting articles. Among them we would mention an instructive article by Editor Flower on Physical Science in the Nineteenth Century, in addition to his usual Topics of the Times and reviews of new books, and an interview with Sam Walter Foss, on The Promise of the Twentieth Century for the Artisans. Editor McLean announces The Recovery of Jesus from Christianity, by Prof. George D. Herron, as the leading article of the September issue. 25 cents. Alliance Pub. Co., 569 Fifth Ave., New York.

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Clinton, Iowa, July 28 to Aug. 25, at Mount Pleasant Park.

Mantua, O., July 28 to Sept. 2. Lucy King, Sec., Box 45, Mantua Station, O.
Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.

Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.

Kansas State, Aug. 9 to 26. E. S. Bishop, Glasco, Kansas.

Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich.

Grand Ledge, July 28 to Aug. 25. Geo. H. Sheets, Grand Ledge, Mich.

Delphi opens July 27. Brown Good, Box 110, Delphi, Ind.

Lake Pleasant, July 28 to Aug. 25. Albert P. Blinn, Sec., 603 Tremont St., Boston, Mass.

Vicksburg, Mich., Aug. 2 to 25. Jeanette Frazer, Vicksburg, Mich.

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Mrs. M. Hovet, 408 Octavia St. Readings 1 to 4. Circle Tuesday 2 p.m. Thursday 8 p.m.

Mrs. Lena Clarke-Hoves, medium, 314 Eddy St., San Francisco. Sittings daily.

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THE HOUR WILL STRIKE.

The hour will strike, O king, when flching of the people's rights must cease; The time will come when Justice will demand her own, and kingdoms hear the curfew ring. Gold cannot stay the march of time, nor chain the wheels of progress to a throne. Greed cannot rule the world forever, nor close the gateway to the age of peace and love. No king is more than man, and every man his brother. It may seem well to-day with those whose larders, ever filled with all the needs of human life, And want and toil unknown, where landlords' bills have never forced their honored claims, that scorn the name of brotherhood. It may be well to-day, O lords and rulers, for ambition's place and power to boast of patriotic valor and heroic deeds, In war and pillage of the weaker nations of the earth for conquest and your varied rights; But somehow I can seem to hear the tramp of unseen feet, and feel the heavy weight of sorrow pressing heart and brain, though lips are mute and tongues are dumb; Unpitied greed for royal honor, fame and gold know naught of mercy or the rights of man. How long, O God! How long will booming cannon forge the chains of slavery and drench the earth with human blood. Ah! brave South Africa, thy soil a living record, rich in Freedom's cause, will never cease to thrill the heart with liberty and love of home. All nations mourn thy cruel fate, and watch with pitying eyes thy struggles for the right to rule thine own, while Freedom, bleeding weeps. Behind lie ruined fortunes, buried hopes and wasted lives. The present holds no succor for the hour; The future dark and trackless as the storm-tossed billows on a midnight sea. Old men in tattered garments, bent with age, and silver hair; weary mothers, hopeless maidens and despairing manhood meet and pass in silence as they scan the wreck and ruin of their homes, While dying Burghers cry aloud: "Oh! what is life but living death, with hope and freedom gone?" War has no terrors for the faithful or the brave where Liberty is not, So let the battle rage till Freedom's flag again shall wave, and Africa's fair land is free from British rule, or drink the last red drop of blood from every Burgher's veins. List, waiting world! The silence speaks from far across the sea, And trembling heart-strings pulsate to the farthest shores, And wheresoever human souls are tuned to peace and love, they answer back with potent power, and sleeping Justice wakes. Mrs. L. E. DRAKE. West Oakland, Cal.

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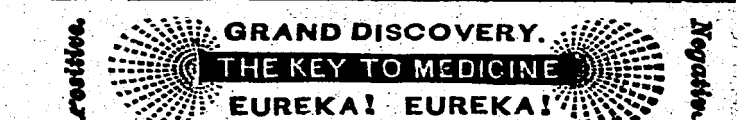
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C.H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 905 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Mrs. R. S. Lillie will begin a year's course of lectures in Occidental Hall next Sunday evening under the auspices of the First Society of Progressive Spiritualists. This inspired speaker will doubtless be welcomed back from her vacation by the host of eager truth-seekers anxious to learn more of the higher life.

Unity Hall, 856½ Isabella St.—The Oakland Spiritual Society held its usual meeting on Wednesday evening. Mrs. Rebecca Stewart opened the services by an invocation. Mrs. Palmbaum read a poem, followed by the entrancement of Dr. Palmbaum, who gave some fine tests. Mr. Preston spoke on "What has Spiritualism Done for Individuals?" Mrs. Jacobs gave some good spirit messages, and Mrs. Stewart gave an inspired address. DR. A. L. ASTOR, Sec.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. 50c. For sale at this office.

Mme. Young's Hall, 619 McAllister St., was well filled last Sunday night with those desiring messages from their friends in the spirit-world. After an inspired lecture from Mrs. Seal, Mme. Young read articles psychometrically, which had been brought by the audience for that purpose. Profs. Young and Bothwell-Brown furnished the music.

New Sunday Meetings have been started at 909 Market St., San Francisco. Three sessions are held (at 11 a.m. and 2 and 8 p.m.) It is expected to organize a new society for permanent work, and apply for a charter from the State Spiritualist Association.

The State Convention of Spiritualists has been formally announced by the distribution of thousands of cards throughout the State of California inviting the co-operation of all Spiritualists. The convention will be held in Oakland, on Sept. 6, 7 and 8. The magnificent Maccabee Temple has been secured for the three days' session, and there is promise of a revival of interest in things pertaining to the well-being of the spiritual cause on this mundane sphere.

The three spiritual societies of Oakland will unite in giving a grand reception and banquet to the delegates, in Fraternal Hall, on the evening of the first day of the convention. Begin now to elect your delegates and pay your per capita tax and otherwise prepare for the great annual event.

The Mediums' Meeting at Loring Hall, Oakland, was addressed by Mr. Shaw on Wednesday evening, July 24. Dr. Turman answered written questions, and Mrs. Smith, Mrs. Boose and Mrs. Knapp gave messages of a high order of merit. The meeting was very successful and the attendance all that could be desired.

Friendship Hall, 335 McAllister St., was well filled last Sunday evening. Mrs. C. H. Renne furnished the music, and gave some psychometric readings, followed by Mrs. Meyer and Mr. Sinclair.

Mrs. F. A. Logan, 1218 Railroad Ave., Alameda, Bay Station (broad gauge) writes as follows: "I am quite at home again, slowly recuperating, so that I hope to live to see my 79th birthday (Aug. 31, last day of Summer). For 9 years my home has been open to all, without special invitation, on that day to enjoy soul communion. Tea and coffee will be served; the friends will do the rest."

Oakland.—The afternoon meeting of the Union Spiritualists at Fraternal Hall, Sunday, July 28, was addressed by Dr. Turman, who took for her subject, "The Magic Wand," and demonstrated its utility by healing a number of afflicted persons in the audience. Mrs. Smith, Mrs. Boose, Mrs. Knapp and Mrs. Nelson followed with well-recognized messages. Mrs. Jennie Robinson occupied the platform in the evening, giving some remarkable messages and closing a very successful engagement of four weeks. Dr. Turman will speak next Sunday at 3 p.m., to be followed by a mediums' meeting in the evening.

The Ladies' Aid Society meetings are held every Wednesday afternoon at 2 o'clock with unabated interest—their monthly socials on the last Fridays are very pleasant and enjoyed by all present.

Dr. George W. Carey writes from the Winthrop, 330½ So. Spring St., Los Angeles, Cal., that on account of the excessive heat in the Eastern States, he will remain there for the present, and possibly all Winter. He has been speaking for the societies in Los Angeles for several Sundays, and last Wednesday gave a lecture at Long Beach, and next Sunday he will lecture at Redonda. He writes:

"The annual Spiritualists' Camp-Meeting commences Aug. 8 at Sycamore Grove, near Los Angeles. Extensive preparations have been made, prominent speakers and mediums engaged, and a very large audience expected. The illumined waters of the Pacific along the coast from Santa Barbara to San Diego is the wonder of all and the despair of science."

The Psychical Society will resume morning meetings at Woodmen Hall, Oakland, on Sunday next at 11 a.m., Mrs. Lillie to occupy the platform, after an absence of two months. We believe a new inspiration will touch each member and the coming year be the most successful in membership and true spirituality. Sec.

At 5 p.m., "Power of Thought" under discussion was handled scientifically by local talent. At 8 p.m. Mrs. E. H. Vigars of San Francisco gave messages to a large audience with astonishing effect. She will be with us next Sunday at 8 p.m. C. F. VAN LUYEN.

Mrs. Gillingham's Meeting last Sunday evening held as usual in her parlors on the fourth floor of the Supreme Court building, was full of interest to those "looking for a sign." Answers to questions and messages from spirit friends occupied the evening.

Dr. J. L. York spoke in Occidental Hall last Sunday evening to a good audience on "Strikes and Their Remedy." The lecture was full of interest to those seeking a solution of the industrial problem and was well received. This is the last of the short course, which will be resumed later on when the lecture season opens.

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VOL. 38.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, AUGUST 10, 1901.

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No. 32.

THE OCEAN'S SMILE.

"Some people call it Ocean, and others call it God."

NOTE.—The ocean waves along the Southern California coast have been brilliantly illuminated at night for several weeks, but so far science has failed to find a solution of the phenomena.

There is a smile on the face of the ocean,
And it ceaselessly reaches its hands
To the people, the sweet-faced children,
Who meet it half-way on the sands.

Do you doubt there is life in the ocean,
When at night it smiles to your face—
And smiles in a break of beauty,
That fills us with love and with grace?

Kiss hands to the sea and embrace it,
Now that love illumines its wave,
From the heart of the "Infinite Mother"
With the light that blesses and saves.

Bend knees on the sand by the breakers,
"Where sea-weeds beckon and nod";
Though some people call it ocean,
It smiles, and we know it is God.

Oh, face-illumined Father,
Oh, Mother of Infinite Love,
We bless thee for smiles that gleam on
thy face,
Reflected from Kingdom above.

Then cease your "microbian" twaddle
And your talk of "chemical strife,"
And uncover your head in the presence
Of the Process of Infinite Life.

For down from the Throne of Wisdom,
Comes the message lightning-shod:
"My Presence fills, and is, all things;
I am the Omnipotent God."

GEORGE W. CAREY.

The Winthrop, 330½ So. Spring St.,
Los Angeles, Cal.

BORDERLAND

Cannot be Lifted.

Columbus, O., had a visitor during the past week who, while not a candidate for any State office, attracted the attention of nearly all the delegates, and who, when leaving, was voted by all the delegates who came in contact with him as being the heaviest proposition of the week, and something harder to handle than either the platform or the opposing factions in Montgomery county.

Monday evening Tom Jones, of Ironton, sergeant-at-arms of the convention, was introduced to a young man from Cleveland by the name of R. H. Mack. Jones, as is well known, is a powerfully built man, weighing in the neighborhood of 300 pounds; while Mack is a delicate-looking youth, weighing less than 115 pounds, and when a proposition was made to the former that he could not lift the latter from his feet twice in five minutes, the Ironton man smiled derisively and said it could be done 200 times in the time specified.

Mr. Jones was invited to try and see if he could accomplish the feat

of lifting Mack twice in five minutes, and he accepted the proposition. Placing his hands on the young man's side he lifted him easily, and after holding him high in the air for a few seconds, let him down and then looked around at the crowd which had congregated with a look on his face which clearly indicated that he thought he was being made the victim of a joke.

"One," said a delegate from Cuyahoga county, and Jones was told to lift the boy again. He started in as he did before, but when he attempted to lift his subject he discovered that the resistance was greater. With all his efforts he could not lift Mack from the ground, and after a struggle

lasting several minutes, he gave the job up as a hopeless one.

R. H. Mack is the physical phenomenon of the day, and he sets at variance all scientific theories. During his three days' stay in Columbus nearly all the strong men of the city tried to lift him, but they could not do so, although he apparently did not resist them in the least.

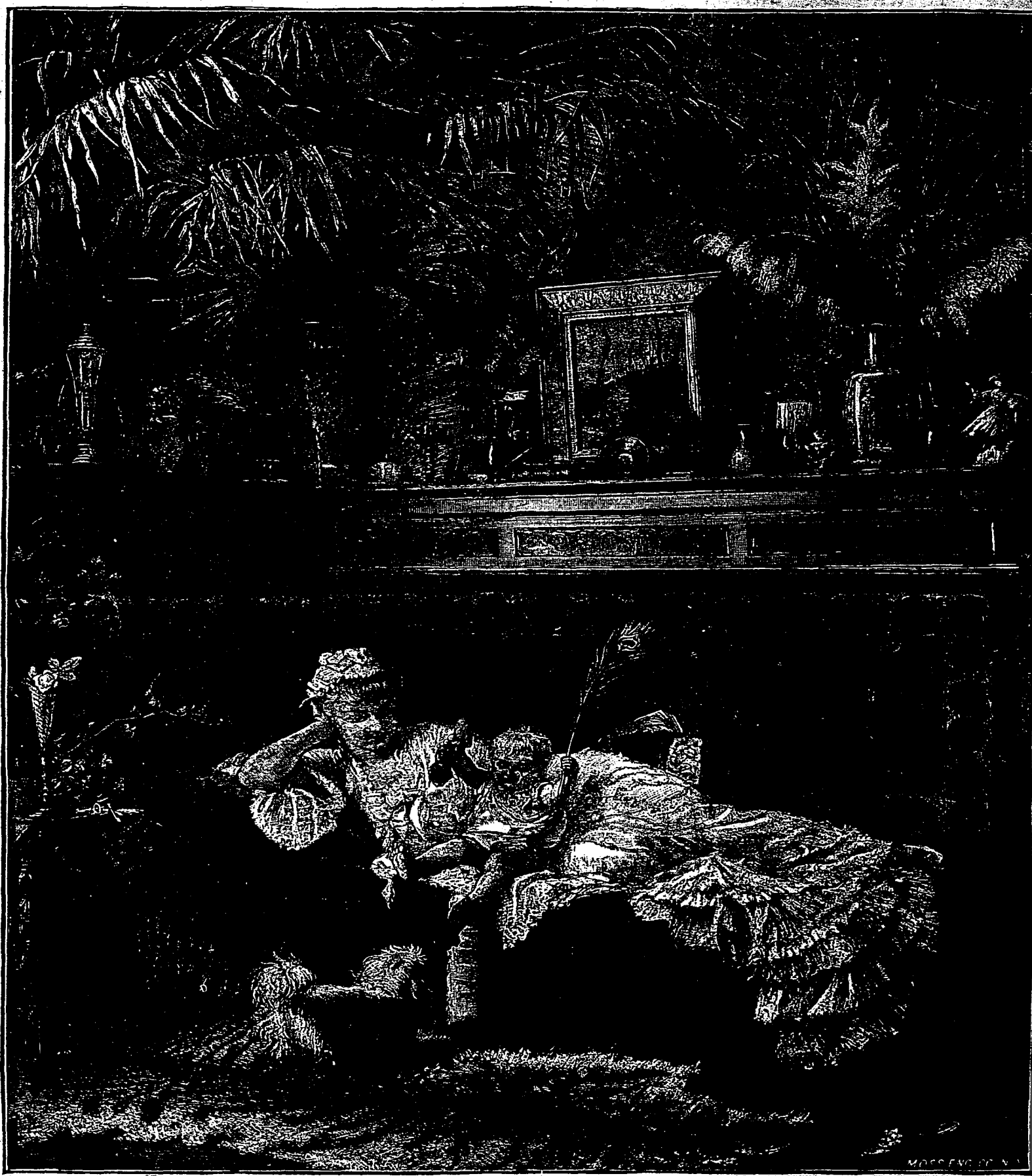
Members of the Columbus and Dayton baseball teams tried to accomplish the task, but, like all others, they failed to succeed. Mack's power, if that be the proper term, is unexplainable, and the scientists and physicians of many countries who have examined him fail to explain from whence comes this strange power, and how he

accomplishes his feats of resistance.

In giving his exhibition, Mack does not appear to exert any force whatever, and while the one endeavoring to lift him is apparently exerting all his strength, he stands perfectly quiet.

There is no apparent mental action on Mack's part, and strange to relate, he does not appear in any way weak until after the exhibition is over, and then for several minutes he is completely exhausted, his heart beats irregularly and he is worked up to a high nervous tension. It soon passes away, however, and then he is calm and collected, and in his normal condition.

Columbus (Ohio) Dispatch, July 14, 1901.



The Leisure Hour in the Summer Morning.

Warned of Death.

Charles Snow, of Franklin, O., who was recently killed by a runaway team, was saved from a grave in the Potter's Field through a dream of a friend. Samuel Crawford, of Salina, knew Snow some years ago. One night Crawford says he had a strange dream. In his vision he saw an old man killed in a runaway. As he was thrown from the buggy he uttered a cry of pain. Crawford recognized the face in the fleeting glance. It was quite familiar to him, but he was unable to recall the name.

The vision passed away, but after a while he was aroused by a knocking at his door. He opened it, but no one was there. Crawford says he went to bed again and had another vision. It was the same form of an old man stretching out his hand, asking Crawford to come to his funeral. Then he read in the local paper of the death of Snow. He went to the hospital, where he found the body of his old-time friend. He found Snow had left no money, and he paid the expenses of the burial.—*Chicago American*.

An Old Clock.

Joseph Pine, of Bellefontaine, Ohio, has a clock which has not been running for three years. On Saturday afternoon it struck one, and that evening word came that a relative of Mrs. Pine died on Saturday afternoon at 1 o'clock, in Pennsylvania. The family was much impressed by the unusual happening.—*Akron (O.) Democrat*.

Symbolic Visions.

HELEN WILMANS.

About six weeks ago, when my daughter Ada was with me—the one who interprets my symbols—I was sitting on the porch. It was almost dark. Our electrician, Mr. Michaels, was off duty; someone told us he was ill in bed. I was looking up the street in the direction of his house. There was an open space among the trees through which the river shone white. In this open space as I looked, with eyes wide open, I saw a huge butterfly come into shape. It appeared quite six feet across the wings. Dark as it was, I saw the colors as plainly as if it had been daylight. They were sombre, brown and black with a little yellow. I called Ada and told her what I saw. "Mamma," she said, in a startled voice, "Mr. Michaels is going to die." I said, "Nonsense!" and thought no more of it. The next day Mr. Michaels was better. A neighbor called in the evening late, and told us he was up and dressed. After the neighbor left, Ada came out, and I told her. As I was telling her I looked in that direction again, and there was the same butterfly. "What can it mean?" I asked.

"Mamma! it means that that good, splendid man is going to die," she said.

He did die in three days.

About a week later my husband, who has great confidence in my psychic powers, came and sat on the porch by me and said: "Close your eyes and try if you can see Michaels."

I did not close my eyes, but looked out upon the river. In a few moments I saw a boat, through the openings of the trees. There were five or six men in it and sev-

eral were rowing. When it came clear of the trees a man stood up in it, smiling, and waved his hat at me. It was Michaels. There is not the shadow of a mistake about it. It was Michaels; and he was smiling as usual. I scarcely ever met the man that he did not smile. The boat passed by our landing, and turned in at the next landing, near which he had lived. It went under some trees and I saw it no more. The whole thing was so vivid that unconsciously I rose to my feet and waved my hand at him. But my husband saw nothing.

Several years ago a Mr. Dorr brought his wife to me to be cured of rheumatism. She was the frailest looking creature I ever saw; worn to a skeleton with sickness. Mr. Dorr was six feet six inches tall, and well proportioned, and strong as a giant. He was a splendid specimen of our Westerners. He was in the habit of carrying his wife to our house for treatment as if she had been a baby. One day while I was treating her I saw an alarming symbol. After the treatment I found an opportunity and told him of it. I was tremendously impressed. I felt sure she was going to die.

He was on his way to a Southern town, where he intended going into business, and I said: "If you take your wife there you will lose her." But he was one of those men who could not be daunted. "Why," he said, "if Nell should begin to get worse, I'd snatch her on the cars quicker than you could wink, and bring her back here."

What I saw was three balls that seemed to start from somewhere up north; they passed over the Capitol building at Washington, and then over the town of Douglasville, where I was staying. They passed on south until they were over a small village of unpainted houses. In this village there was one large house; a very large frame house, as plainly built as could be. Right over the top of this house the balls fell, and broke the ridge pole of the roof; after which the building collapsed and went entirely to pieces. Then out of the dust there arose three immense black plumes and waved backward and forward three times.

When Mr. Dorr asked what my interpretation was, I pointed to the fact that the number three was impressed upon me; whether three weeks or three months I could not tell; but it meant death; and who else could it mean but Mrs. Dorr?

"It don't mean Nelly," he said; "and as for me, when I kick the bucket, I'll let you know beforehand." Then he went on in his humorous way talking about kicking the bucket—which is Western vernacular for dying; and finally he sang a song about climbing the golden stair.

In a few weeks, Mrs. Dorr being quite recovered, they started for their new Southern home, and I heard never a word from them for nearly three months. Every few days some of the family remarked on their silence; and one evening they insisted on my trying to get some news. My husband said he had a question to ask mentally. I closed my eyes and kept seeing things, but nothing that I considered of any importance. I said: "I can't do it. It is all a jumble of nonsense."

"Well, tell me what you saw," insisted my husband.

I saw first of all a pair of very large boots upside down and empty. Then I saw a water "bucket," and a large foot gave it a kick; after

that I saw a ladder that was made out of brass or gold; and a large pair of boots was climbing it.

"Who wore the boots?" my husband asked.

"I don't know; I only saw the boots."

Now, Mr. Dorr's boots had been a subject of amusement for us. Boots were out of fashion, and we used to coax him to dispense with them. It was our nonsense that brought them into prominence.

After I told what I had seen my husband said: "Helen, Dorr is dead!"

"It is not so," I said, startled almost into anger.

"It is so," said Charley.

And it was so. News of it came in a few days. Now note the prophecy that came during the treatment I was giving Mrs. Dorr; the impression of the number three; and it was the ridge pole of the largest house in town that was broken. The prophecy related to Mr. Dorr instead of his wife. The wife is now living in Chicago, Ill. I have given the right names.—*Light*.

Physical Resurrection.

W. J. COWEN.

We disbelieve in the resurrection of the physical body. We believe that at death, the spirit leaves the body, never more to return to its form of clay. Our reasons for believing this are the facts which have been presented to us by the phenomena which demonstrate the truth of spirit return. Another reason for our disbelieving the fact of the resurrection is the impossibility of its accomplishment. How many billions of inhabitants have existed upon this planet, since the first appearance of human life, it is impossible to say. Races of people have lived, died, gone out of existence and have left no traces behind by which we can judge of their numbers. Another tradition, a myth possessed by many ancient peoples on both sides of the Atlantic, informs us that at one time the continents of Europe and America were continuous, no ocean dividing them, as at present.

This country was occupied by a rich and powerful nation, a nation cultured, intellectual, and with a government far superior in its economic and social laws to any that exist at the present day. This civilization, it must be remembered, antedated the Golden Age of Egyptian history by many thousands of years.

By some catastrophe, the nature of which is not known at the present time, the nation of Atlantis sank beneath the waves and the Atlantic Ocean now covers the site of a once populous and intelligent race of people. Some students of antiquity claim that 25,000 years have passed since this event occurred. Be this as it may, the lost Atlantis is a tradition of history and still existed in the minds of many prehistoric nations upon the American side of the ocean at the time the first European stepped forth upon the new world. It is probable that the nation of Egypt was an offshoot upon the eastern side of the Atlantic, and the Aztecs and the Toltecs of Mexico and Incas of Peru, the offshoots upon the western side, from the nation of Atlantis at the time of its destruction. But we are digressing from our subject.

The student who has made calculations of the numbers of the

world's inhabitants who have gone out of existence, claim that if all the people who have lived upon the earth should be resuscitated, that there would not be standing-room upon the earth for them all, and still year by year millions of the earth's inhabitants are passing away to join the innumerable band of spirits who inhabit the spheres of spirit-life. How absurd that the bones and flesh of all these incalculable legions of people will come to life and assume their prior condition, at the day of judgment.

We believe the resurrection of the body to be an impossibility, incompatible with the laws of nature. The dead, whether of vegetable or animal life, or man himself, returns to the earth which sustained it during life. Here, by a process called decay, but which is merely a change of matter, it undergoes a reconstruction, and mixing with the elements surrounding it, forms the material from which new life proceeds. The fallen tree gives birth to new forms of life, and the death of the physical body, which is a change from activity to a state of inertia, is used by nature to reconstruct new forms of life. We place the body of our dear, beloved ones beneath the sod. Their form is no longer beautiful to us, for the spirit, the life, has departed. The body is merely a mass of inert matter composed of chemical substances, similar in nature to the other forms of creation. We plant the acorn upon the grave, and in the fullness of time, there develops the beauty of an oak tree, strong, beautiful, symmetrical, full of life and energy. Whence came it? From the material of the earth it was fed and sustained. The inert, dead matter of the ground has changed into the form of a tree. We open the grave where once we laid the form of our friend away. Nothing remains to show us that there was anything there. The body has mixed with the elements and has changed. Its chemical substances have combined with the forces of nature and perchance has been the means of supporting the life of the tree which grows upon the surface of the earth. How, then, can the body of man reappear in its original state at the judgment day, when it has already changed into many other different forms of matter? We leave this for our orthodox divines to explain. We can not. Every one is welcome to his opinion, so are we conscientious in ours. We do not believe in the resurrection of the physical body.

We know that the spirit leaves the body at the change called death and never returns, because there is no reason why it should. Once free from the physical structure which has confined it so long, the spirit has no desire to re-inhabit that body again for even a short space of time. The spirit, free, is a far different being from the spirit confined in the mortal form. No longer hampered by the conditions of the earth sphere, the spirit is free to journey through space at its own sweet will, traveling from sphere to sphere and conversing with the radiant, spiritual beings of the celestial kingdom.

Spartansburg, Pa.

Most People are living in a dark night, waiting for the sun to rise, little thinking that the Sun of Love is within them, and will only rise with their rising.—*Exch.*

Infinite Justice.

M. F. BROOKS, D. D. L.

From how many a troubled and discouraged soul goes forth the earnest and oft-times desperate inquiry: Why do the selfish prosper, while the unselfish languish in discontent and want, if a just and loving God exists.

In order to answer this question satisfactorily, we must understand the exact meanings of the words God and love. The word God, as it is generally understood, implies creator, or one who creates, and a loving God would mean one who created through the sentiment of love. But the word God, however you may use it, has limitations, and is not so broad in its scope as the word Infinite. The word creator can be applied to any life which reproduces its own kind even, but the word Infinite can only mean all that is, ever was, or ever can be.

The words Infinite Creator must necessarily imply far more than the word God; for an Infinite Creator is responsible for all that exists, and because all life sprang from an infinite source, must necessarily preface that each production of the Infinite Creator is infused with infinite possibilities, for the reason that everything reproduces its own kind; consequently that force which is infinite cannot create anything with limited powers, when the full innate powers of the life are called into active expression. They are limited so long as they are not evoked or developed, but no man can truthfully say when any life is expressing its full possibilities.

Let us contemplate life from the standpoint of a competitive arena of action, conceding that all forms of life were called into being at the mandate of Infinite Intelligence, Infinite Love—therefore, love must be the irresistible attraction which draws—like to like. An Infinite Creator could know no partiality or favor for any special kinds or types of life, but must love all impartially, upon the separate spheres of action, giving to all the power to attract to themselves congenial conditions, repulsing uncongenial, in exact proportion to their present unfoldment and earnest exertion.

That Creator would not be worthy of worship who would ever call into conscious being a life that had no choice of qualities or of birth, and because it was not so beautiful as some other, condemn it to eternal suffering; for there can never be a life so gross or so weak, but that latent in its being there resides infinite possibilities, transmitted to it by its Infinite Parent. These powers are awaiting development, and they can never be developed until there is a strong demand made for the same.

Now, who are making the strongest demand upon the Infinite storehouse of supply—selfish or unselfish men? Compare the natural thoughts of a selfish and an unselfish man and you will at once recognize the difference, understanding why the selfish man attracts to himself so much more substantial effects. The selfish man says: "I will have," while the unselfish man says: "I wish I could have!" Note the extreme positiveness of the first demand, and the extreme negativeness of the second. The whole cause of the manifesting gains accruing to the selfish is explained in those demands. One wishes, and one wills. The demand alone is not sufficient; there is

laborious work and brave struggling needed.

Man is a finite God; he creates his own conditions. The Infinite storehouse of supply is open to all, through the generous bounty of Infinite Love, and the Infinite withhold nothing which is earned.

Waverly, Mass.

Temple in New York.

To Spiritualists of New York City, and to all lovers of truth and liberal thinkers throughout the world:

Spiritualism, in its modern phase, has been before the world 53 years. Here in New York, the largest city in the United States, we still meet in uncomfortable halls and live, as it were, from hand to mouth. Why should this be so? Why should Spiritualists be the only apathetic people about their religion? Do you want Spiritualism (the grandest truth ever given to man) to die, as a cult? Our name lost! Spiritualism will never die; it is immortal; but it will surely be absorbed, and is already preached in all the churches surreptitiously, and not mentioned by name. Why should we sit supinely, and see our birthright taken from us?

Spiritualists! Let us build a Temple in New York City. Let us show the world that we still live, and are proud of our religion. The Spiritual and Ethical Society have already started a building fund, and has appointed our beloved speaker, Mrs. Helen Temple Brigham, as treasurer of that fund. Will you join us? We are in earnest. We intend to have a Temple. We are willing to work hard for it. We do not expect to erect a grand building, but will be satisfied with a very modest structure, and if we should get more than enough for such an one, we will start another modest one. Our society has long had this in view, and we intend to accomplish it.

Now is your opportunity, Spiritualists, to see a Temple dedicated to our grand truth, by helping in this work, according to your means. If you can give only ten cents, (that will buy a brick), give it with a God-speed. We are an incorporated society, and are responsible for all funds entrusted to us. Will you do this for the Cause, even though you do not live in New York? It will be a satisfaction to every Spiritualist to know that there is at last a meeting-place dedicated to the teachings of Spiritualism, here in New York, where it is needed so much. Give of your means, a small portion—any sum, however small, will be acceptable. If every one who has received comfort, through spirit communion, would do this, we would have a Temple inside of one year.

Any liberal-minded person who would like to be informed as to what we believe and practice, will be furnished with a copy of our "Constitution and By-Laws" on application. All contributions may be sent to Mrs. Helen Temple Brigham, Elm Grove, Franklin Co., Mass.

Committee of Building Fund—John L. Woolf, Pres., 62 West 22nd St., New York; Miss B. V. Cushman, Pres. of society, 224 East 39th St., New York; Mrs. Helen Temple Brigham, Speaker, 224 East 39th St., New York; Mrs. J. H. Tuttle, Sec., 25 West 89th St., New York.

Postage Stamps may be sent to this office only for fractions of a dollar.

Aiming to Break the terrible drouth of July in their particular section, down in Denison, Texas, on July 14, nearly every "sky pilot" publicly prayed for rain in the morning. In the afternoon a storm came—mark this answer to prayer—and wrecked a new church! Hereafter petitions for rain in that locality will probably contain ample specifications that no damage result therefrom to life or property, and especially as to churches.—*Star of the Magi.*

Gate to Heaven.—At El Monte, a small town in Southern California, is an old Baptist church. Over the door are the words in large letters: "The Gateway to Heaven." The church is undergoing repairs this Summer. The carpenters at work on it have nailed a board up just under the original inscription bearing the words: "Closed for Repairs." So the whole inscription reads: "The Gateway to Heaven; Closed for Repairs."—*Exch.*

N. S. A.—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

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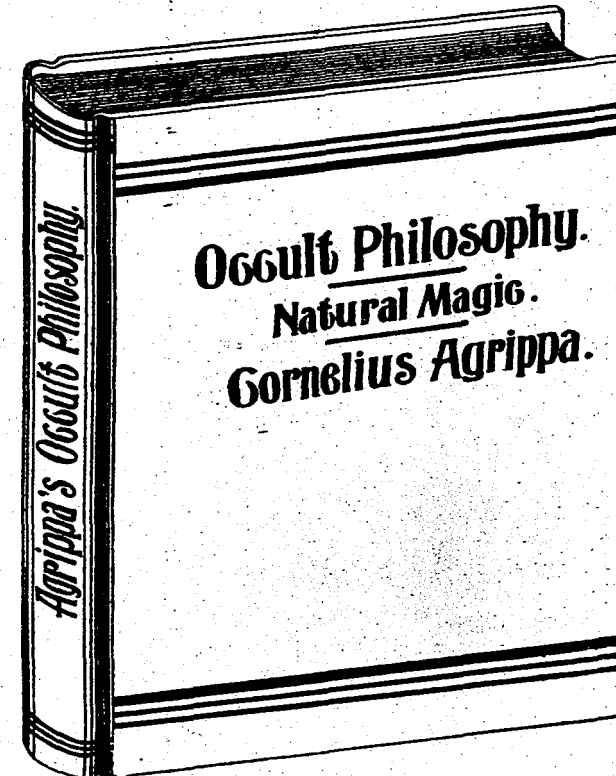
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SCIENCE OF PALMISTRY and its Relation to Astrology and Phrenology, by Irene Smith. \$1.00.

POLITICAL ECONOMY OF HUMANISM, by Henry Wood. 320 pp. Lee & Shepard, Boston. \$1.25.

LESSONS IN MENTAL SCIENCE, by Anna Vaile Switzer. 40c.

RATIONAL MEMORY TRAINING, by B. F. Austin, B. A. 164 pp. 30c.

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HEALING WITHOUT MEDICINE, by Prof. Jesse J. Todd, Doctor of Psychology. 76 pp. \$1.00.

MAGIC SEVEN, by Lida A. Churchill. Alliance Pub. Co. \$1.00.

SYMPHONY OF LIFE—a series of constructive sketches and interpretations by Henry Wood. 300 pp. \$1.25.

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BRAIN AND MIND; or, Mental Science Considered in Accordance with the Principles of Phrenology and Physiology. H. S. Drayton, M. D., and James McNeil, A. M. \$1.50.

THE TEMPERAMENTS, or Varieties of Physical Constitution, considered in relation to Practical Affairs. D. H. Jacques, M. D. 150 illustrations. \$1.50.

The Science of Sociology, by Wallace E. Nevill. Price, 25c. Altruistic and socialistic. For sale at this office. 184

THOMAS G. NEWMAN, Editor & Publisher,
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PHILOSOPHICAL JOURNAL

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Newspapers sent to this office having matter for inspection, should be marked by a blue drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 10, 1901.

A Spiritualist Temple in New York is greatly desired. A few earnest people are at work to gather funds to build it. They have a good start and are assured of success. All who can help them should do so, and are invited to read the appeal for help, found on page 3 of this JOURNAL.

Praying for Rain, we are assured, was successful in Texas last week. It broke the terrible drouth, but was very destructive to crops and property. The people there suggest to the praying churchmen to add to their petitions, that the rain hereafter be not accompanied with such furious storms. A good idea. But how silly it is to imagine that the regular laws of nature (cause and effect) are to be interrupted by petitions from terror-stricken mortals.

Lyman C. Howe will lecture in Buffalo on the Sundays of September, and in Norwich, Conn., during October.

The Supreme Court of Michigan has decided that a School Board has no right to make a rule, under the statutes of that State, excluding children who have not been vaccinated, from attendance at the public schools. Geo. Mathews, a Christian Scientist, of Kalamazoo, refused to have his children vaccinated, and they were turned out of school. He went to the Circuit Court for redress. The court decided in his favor. The case was appealed and now the Supreme Court affirms the judgment. That decision is manifestly just and right, and should be obtained in every State in the Union.

Prof. F. D. Tubs has been dismissed from the Kansas Wesleyan University because he has dared to think outside of Wesleyan theology. They evidently do not want thinkers; they only want machines

Telegraphing to Heaven.

Wireless Telegraphy is opening the eyes of many persons, and its possibilities are staggering them. Old ideas and old dogmas are doomed, and will soon be obsolete. To talk with our friends in distant places, by the aid of a wire to connect the stations, seemed an impossibility only a few years ago, but now is a common practice. But, just think a moment of talking with distant persons, miles away, without any wire connection! That seems incredible to many—yet it is a fact, and its possibilities are enormous.

Rev. E. M. Wood, pastor of the Fifth Ave. M. E. Church, Pittsburgh, Pa., in a recent sermon, is reported to have spoken on this subject as follows:

Wireless Telegraphy strengthens faith in the possible communion between heaven and earth. The two stations may not be as far distant as we have been supposing. The God-ward station is always in condition to communicate with us; and we are learning better and better how to get the man-ward station into proper condition for communication with heaven. The soul sees clearer and farther than ever before. The ear hears sounds where silence reigned and the mists are already clearing away.

Intolerance is shown by the universities of the world, when they cannot allow their professors or students to think. Commenting upon this, *Freedom* very pertinently adds:

It was the same spirit, probably, which urged the dark cell, the years of solitary confinement, the slaughter of babes, the pillory and guillotine, the rack and red-hot pincers, as holy institutions, and no man dared oppose them, knowing that he would lose his own head. Yet in the evolution of years man began to see things in a more rational light, and ignorance gave way to the steady advance of intelligence.

Had the narrowness of only a few years ago been allowed to ante-date the greater thoughts of men, there would be no railroad to-day, no telephone, no telegraph, no wireless telegraphy, no Roentgen rays, no possibility of airships, no ocean liners, no America. Columbus would have died at the feet of Queen Isabella with his petition ungranted; the greatest scientists of the world would have eaten out their very hearts with disappointment and their thoughts would have died with them.

The Doctor's Law is now in force in California. Every person, not already registered as a practicing physician in California, is now prohibited from administering medicine, who has not first been examined by a Board of Medical Examiners, and received a permit from them to heal the sick. This Board is to be composed of doctors belonging to the three recognized schools of medicine, viz: Allopath, Homeopath and Eclectic. Mental and Magnetic healers (who do not administer medicines) are of course not affected by the new law.

Growing Sentiment in favor of the philosophy of Spiritualism is manifested everywhere. Last Sunday, in San Francisco, two of the great dailies each gave a page to it, and very respectfully, too.

The *Chronicle* had a page about the Mission Lyceum (or Sunday-school, as it was termed), giving pictures of its leader, Mr. W. T. Jones, and some of the scholars, describing its ritual and methods.

The *Bulletin* devoted an illustrated page to Col. Olcott. Theosophy and Spiritualism, which, with few exceptions, is very fair and interesting.

Mental Science and Christian Science will be united in one organization in the near future, says Thomas J. Shelton in the *Christian*. This is his exact language:

Christian Science will recognize the Science of Matter and give it a proper place in Thought. Mental Science will recognize Science of Spirit and make the proper distinction between Mind and Spirit. Both Schools of Thought have much to learn and many things to eliminate before they can be called an exact science.

Moses Hull is mentioned as a candidate for President of the N. S. A. He would make an efficient officer, but we should hardly think he could be induced to take that position, with its onerous duties, weighty responsibilities, and consequent vexations.

Mrs. Woodbury sued Mrs. Mary Baker Eddy for \$150,000 damages. Mrs. Eddy spoke of the Scarlet Woman mentioned in the book of Revelations, and Mrs. Woodbury said the remarks were aimed at her. But, of course, they were general and not specific, and hence Mrs. Woodbury has no case.

No More Books are to be published by Thomas J. Shelton. This is his announcement in the *Christian* for July. He says:

My books, "Law of Vibrations" and "I Am Sermons," are being sold out, and I will never issue another edition. After I have sold out all the 12,000 "Vibrations" and the 10,000 "I Am Sermons," I will have nothing more to say in the form of books. All my notions about writing books have disappeared with the advent of complete illumination. You will find in these two books the basic principles of Christian and Mental Science.

A few copies of these two books may be obtained at this office. Price, 50 cents each.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

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The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

FROM WHENCE, WHAT, AND TO WHAT END? Being a narrative life of man, by Frederick Wollpert. New York: Peter Eckler, publisher, 35 Fulton St. 25 cents.

This is a pamphlet of 75 pages, issued as number 70 of the Library of Liberal Classics. It is a defense of suicides. The author says: "The one great aim of this work is a definition of the word, 'suicide,' its origin and conditions, making self-destruction a desirability; and also a research into the depths of theology, to find why this right of man should be so restricted."

It enumerates the names of many suicides, both of ancient and modern history, who stood high in the estimation of men, as statesmen, great lecturers, artists and soldiers. It is an exhaustive treatise and contains much not found in other publications.

THE CHRIST IDEAL—a study of the spiritual teachings of Jesus, by Horatio W. Dresser, author of *Liby by the Spirit*, etc. G. P. Putnam's Sons, 27 West 23rd St., New York. 75 cents. For sale at this office.

This booklet is issued in pocket size and fitted in a case. Its contents are thus announced: The Spiritual Method; The Kingdom of God; The Kingdom of Man; The Fall of Man; The New Birth; Christ and Nature; The Ethics of Jesus; The Denunciations; The Christ Life.

Mr. Dresser is editor of the *Higher Life*, and author of ten very interesting volumes, and this one is more instructive than any of the former ones. The subjective and objective moods are blended very harmoniously. The development of selfhood is the sole object of the book, self-realization being the key to unlock the entrance-door to the Kingdom of Heaven, which is located within; and when the possessor enjoys its fruition, that state of being and condition reflects outwardly. To read this book several times will be to give its possessor new thoughts and new aspirations with each perusal.

The Metaphysical Magazine for August contains the following articles of interest: The Serpent as a Symbol; Manifestation, Operation versus Evolution, and The Mystery of the Trinity. 121 West 42nd St., New York. 25c.

The Journal of Magnetism for August announces in its list of contents the following: The Development and Practice of Magnetism; The Fallacy of Drug Treatment in the Cure of Disease; Magnetism or Hypnotism, etc. Published at the Auditorium Building, Chicago, Ill. 10c.

The Higher Law for August contains articles as follows: Spiritual Thought; Pantheism; The Fulfillment of the Law; The Transcendental World, etc. 272 Congress St., Boston, Mass.

The Free Man, published by C. W. Close, Bangor, Maine, has suspended, and subscriptions will be filled by *Mind* of New York.

The New Man, edited and published by Prof. P. Braun, Omaha, Neb., has been suspended.

"Cuba's Industrial Possibilities" are set forth in an illustrated article contributed to the *Review of Reviews* for August by Mr. Albert G. Robinson, a newspaper correspondent who has passed much time in Cuba and has familiarized himself with the agricultural and mineral resources of the island.

While on vacation, if you want reading matter, we can supply you with back numbers, at half retail price, of the *Progressive Thinker*, *Banner of Light* or *PHILOSOPHICAL JOURNAL*. (Two can be sent by mail for one cent.) To those who have not read them they are all new.

"A Century of Caste," by Judge A. N. Waterman, Chicago. Price, 50 cents. For sale at this office.

Practical Psychology is the name of a quarterly devoted to the "true philosophy of mind." Published by Wm. A. Barnes, 505 Massachusetts Ave., Boston, Mass. 10c. The August number contains the following interesting subjects: Study of Zola, Should Hypnotism be Controlled by Law? The Evolutionary Ideal, Reaction of Mind upon Body, Personal Magnetism, etc.

Mind for August contains an excellent article on Mental Science entitled Hearing and Doing, by Charles Brodie Patterson, one of the editors. J. Elizabeth Hotchkiss describes her Ideal Man, Edward Pennock has a fine article on Paradoxes of Life, and A. A. Haines writes allegorically on Life Thoughts. The August installment of Isabella Ingalese's occult story, Mata the Magician, comprises three thrilling chapters. Alliance Pub. Co., 569 Fifth Ave., New York. 20 cents.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

Chesterfield, Ind., Camp opened on Sunday, July 18, with a large audience. Mrs. Anna L. Gillespie and E. W. Sprague were the first speakers. The local papers gave interesting and fair reports of the opening sessions.

Esther G. Thomas of Seattle, Wash., is taking an extended trip in Southern California.

Moses and Mattie Hull are at Lake Pleasant Camp in Massachusetts.

Mrs. Anna L. Gillespie, on her way to the Chesterfield Camp, which opened on July 18, performed the marriage ceremony at the residence of Mrs. M. L. Gillette, 216 E. 42nd Place, Chicago, the contracting parties being Miss Mary Coleman and Mr. Henry Gahnset, both of Chicago.

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Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.

Hazlett Park, July 25 to Sept. 1. I. D. Richmond, Sec., St. Johns, Mich.

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Island Lake, July 18 to Sept. 2. Ella B. Brown, 266 21st St., Detroit, Mich.

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For none would be happy
In the world above,
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From the harvest of love.

In the long, weary night,
Where darkness holds sway,
We serenely will rest
Till the dawn of the day,
If our conscience is clear
And free from all sin,
And the bright star of love
Is shining within.

Be at peace with yourself,
Make sure of one friend,
Who in dark, doubtful moments
A strong arm will lend.
"Self" ever is near you,
Be your gait fast or slow,
And will comfort and cheer you
Wherever you go.

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Amidst the decaying multitude of disorganized, ill-directed efforts to build up the true spiritual structure, there are here and there some highly meritorious examples of fidelity to the work, coupled with generosity, the art of giving wisely. Among these may be mentioned the First Spiritualist church of this city, which finds itself the possessor of a fine building desirably located at the corner of State and Sixth Sts., practically in the heart of the city, and yet far enough away from the noise of heavy traffic.

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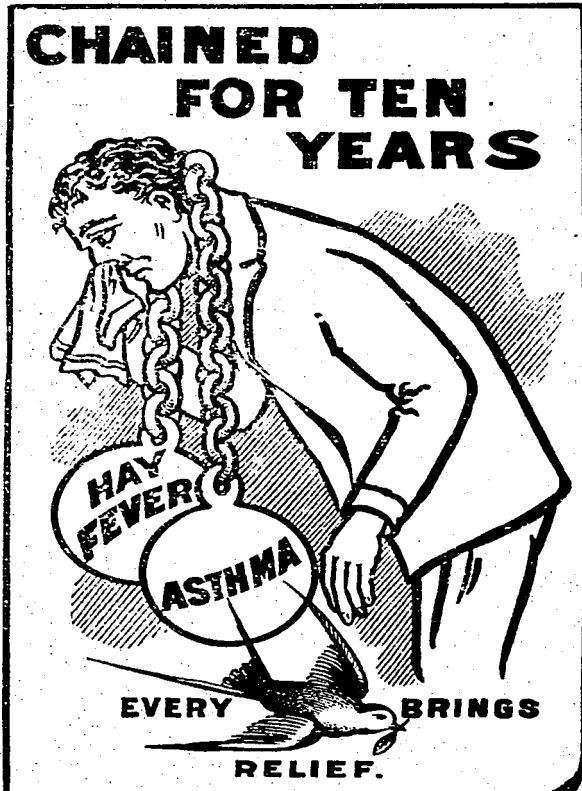
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Spiritual Messages and tests were received at public halls last Sunday, held in San Francisco, as follows: By Mme. Young, 619 McAllister St.; Mrs. Eberhardt, 3250 22nd St.; Mrs. C. J. Meyer, 335 McAllister St., as well as at several parlor meetings.

The Ladies' Aid held a very interesting meeting last Wednesday, under the excellent leadership of the president, Mrs. B. F. Small. The next social will be held on Friday, Aug. 30, when a fine program will be presented.

The 36th Entertainment of the Mission Lyceum, given on July 30 in Mission Opera Hall, was in every way a decided success. Every number on the program was a "gem." Overture, Miss Alice Helms; recitation, Miss Barbara Molitor; piano and violin duet, Mrs. Pracy and Mr. Warren; vocal solo, Miss Daisy Place; piano solo, Mr. Frank Indig; recitation, Mr. Will Locke; vocal solo, Miss Maud Campbell; mandolin and guitar selections, Mr. Barker and Miss Vernie Close; specialties, Mabel Pfeifer. Miss VERNIE CLOSE, *Chairman of Com.*

Geo. F. Perkins, speaker, singer and test medium, late of Chicago, will speak, sing and give tests at Occidental Hall, 305 Larkin St., San Francisco, Sunday afternoon, Aug. 11, at 2 o'clock. All the old friends and acquaintances of Mr. and Mrs. Perkins, the old-time workers, will gladly turn out and fill the hall to overflowing.

Mrs. Cowell is lying in a critical condition at her home on East 16th St., Oakland. She has given up all her spiritual work, and is at home only to her most intimate friends.

The State Convention.

Spiritualists' societies will please take notice, that their State charter holds good until it has been officially canceled, and they are entitled to a delegate for the charter, regardless of past delinquencies.

The Executive Committee of the State Board has power to grant charters, and to transact the business of the State Association when the Board of Directors are not in session. This committee can act on 24 hours' notice. The convention has power to seat delegates-at-large from unorganized portions of the State, and a cordial invitation is extended to Spiritualists from every portion of California, to be present, and a cordial welcome is assured.

The societies of Oakland will spare no effort to make comfortable all who come. Maccabee Temple, in which the convention will be held this year, is a magnificent modern edifice located on 11th and Clay Sts., Oakland, and the convention will be called to order at 10 a.m. on Sept. 6. The prospects are good for a convention which will be a credit to California and the Spiritual Cause. The Executive Committee are M. S. Norton, W. T. Jones and H. M. Barker. The address of the Spiritualists' Headquarters is 305 Larkin St., San Francisco, Cal.

Unity Hall, 856½ Isabella St., Oakland.—The meeting last Wednesday evening was opened by Mr. Preston with an invocation. Dr. Palmbaum, after entrancement, gave spirit messages and made many happy by the communion with their spirit friends. Mrs. J. N. Parsons of Golden Gate gave interesting psychometric readings, followed by an inspirational discourse by Mrs. Rebecca Stewart, Mr. Preston closing with a short address. DR. ASTOR, Sec.

The National Spiritualist Convention will be held in Washington, D. C., beginning Oct. 15.

Society of Progressive Spiritualists resumed its Sunday evening lectures at Occidental Hall, 305 Larkin St., San Francisco, last Sunday, with a large audience, Mr. Wm. Rider being president and Mr. John Koch secretary. Mrs. R. S. Lillie, who has been engaged by the Society as its speaker for the coming year, opened with a very interesting lecture on the advancement of Progressive Thought as now shown by the announcements in the daily press, when compared with the past. She referred to the two illustrated pages in that day's San Francisco papers, which gave force to the thought that a respectable hearing is now being given to the Spiritual philosophy and phenomena. Her lecture closed with a fine improvised poem. After the close her many friends crowded around her, to shake hands and bid her a hearty welcome home after her short vacation.

The Mediums' Meeting at Loring Hall, Oakland, on Wednesday evening, July 31, attracted a large audience. These meetings will be continued indefinitely.

The Lyceum at 909 Market St. was favored with a call, July 28, from Mrs. Ada L. Pratt, a leader in the Preston Lyceum; also by Dr. Dean Clarke. They both made short addresses that were pleasing and instructive. Miss Maud Campbell of Napa, B. O., gave a fine vocal solo, accompanied by Mrs. S. E. Cooke on the piano. On Aug. 4 there was an increased attendance of old and young, and the readings and recitation selections were largely from Longfellow. On Friday, Aug. 9, the regular Lyceum social will be held at Occidental Hall. Prof. Weisel will furnish the music. Admission 10c, as usual.

Mr. and Mrs. Geo. F. Perkins, after an absence from California for 8 years, have returned, and will resume meetings at Occidental Hall next Sunday at 2 p.m. Their many friends will no doubt give them a hearty welcome. He combines in one the singer, inspirational speaker and medium. Mrs. Perkins has been quite ill, but is now rapidly recuperating.

The Psychical Society, Oakland, held three interesting sessions last Sunday. At 11 a.m., Mrs. R. S. Lillie delivered a stirring address on "The Future Welfare of Humanity." At 3 p.m., "The Power of Spirit" was discussed by local talent. So intensely interesting was the subject to all concerned, that we were obliged to continue it for another Sunday. At 8 p.m., Mrs. E. H. Vigars, of San Francisco, gave entire satisfaction in spirit messages. Next Sunday, Aug. 11, Prof. G. F. Perkins, inspirational speaker, singer and test medium, will occupy the rostrum at 8 p.m.

Summerland (Cal.) Camp-Meeting.

I desire to say a few words regarding the earnest souls who are striving, under many difficulties, to keep the truths of Spiritualism before the people in this vicinity.

It is well known that what was originally intended as a camp and colony, dedicated to Spiritualism, has become an oil field of considerable importance, with hundreds of oil derricks dotting the shore and reaching out into the sea. But although it has become a business center, there are many who are determined, as best they can, to keep at work along the original lines of spiritual endeavor.

Mrs. Mary A. Spring has been president for a number of years and Wm. P. Allen secretary, with an efficient board of workers to assist. A band of music led by Mr. Metcalf did excellent service. The speakers were Allen Franklin Brown, Mrs. M. E. Kratz and your correspondent, Mrs. R. S. Lillie. Mediums who have held seances upon the public platform, private sittings, etc., were, on the first Sunday, John W. Henley, who gave a satisfactory ballot seance, and Charles G. H. Brower, who gave several public seances which were well received. Living quite a distance away, we have not witnessed these. Mr. Brower has excellent psychometric power, and Mrs. Kratz gave fine readings under spirit influence; she is a stranger on the Coast, who brings an earnest spirit into the work and will be heard later on through the State. She has given several excellent discourses, and I expect we shall see her soon in San Francisco. Mr. Brown is a most efficient laborer, ever willing and ready in all ways. He has held recitals, or drills, for the children, trying to awaken an interest in that direction, and has them in fine order for a closing entertainment. We have found our co-workers here all genial, and we carry away with us very pleasant memories of association.

This letter would be very incomplete without reference to the Sunday dinners prepared by the self-sacrificing women who do so much to make everyone happy.

We are stopping in Montecito, about three miles from Summerland, in the beautiful home of our friend of former years in Boston, Mrs. L. F. Druklee, formerly well known as a healer and medium, who for the past six years has been living in this quiet, peaceful valley doing good wherever she found it to do, though not practicing, in a general way, her medial powers. Mr. Lillie and I both have reason to rejoice that she still retains her power: for her magnetic hands, the grand scenery and country air have done much for me. This is written just before departing for San Francisco. Mr. Lillie is still to remain until he conquers entirely an attack of rheumatism which for some time has been holding him in bondage. With loving regards to our many friends,

I am fraternally and truly,
Mrs. R. S. LILLIE.

Los Angeles Camp.—Mrs. Isa Wilson Kayner will attend the Los Angeles Camp-Meeting, Cal., which opens next Sunday, Aug. 11. The speakers and mediums for the opening day are Prof. J. S. Loveland, Mrs. Elizabeth Lowe-Watson, Mrs. Kayner, Mrs. R. Cowell, Mrs. Geo. H. Ashby, Mrs. Maude L. Von Freitag, Mrs. Edith Nickless, etc.

Dr. Turman lectured for the Union Spiritualists at Fraternal Hall, Oakland, last Sunday afternoon, taking for her subject, "How We May Live for Five Hundred Years," and answered a large number of promiscuous questions at the close of the lecture. The doctor handled her subject in a masterly manner, and the large audience present seemed well pleased.

In the evening Mrs. Rebecca Stewart opened the meeting with an invocation and gave a short address, and was followed by Mrs. Smith, Mrs. Boose, Mrs. Nelson and Mrs. Knapp with messages from the spirit realm.

Next Sunday afternoon, Aug. 11, Dr. Turman will lecture in the afternoon, and Dr. Muehlenbruch will begin a short engagement in the evening.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25c; postage, 4c. For sale at this office.

If You Find a Subscription Blank inserted in this JOURNAL, it will remind you that you are in arrears for subscription from the date on the wrapper-label—and you are kindly invited to fill up the blank and return it to this office with a remittance at your earliest convenience.

CURED BY A MIGHTY POWER.

All Chronic Diseases Cured by a System of Treatment Originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost be said that there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHENOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, brought back to perfect manhood and womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, which is a combination of mild magnetic remedies and a grand science, making the strongest healing combination known.



DR. J. M. PEEBLES.

This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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The Experiences of John Brown.

The "Medium of the Rockies,"

which covers a period of about seventy years, including many marvelous escapes from savage Indians, through spirit guides—leaving the body to visit the Spirit-world—describing the methods used by Spirits to Communicate—how to Conduct a Spiritualist Circle—Remarkable Manifestations of Spirit power—Prophecy visions, etc. Price 50 cents, postpaid.

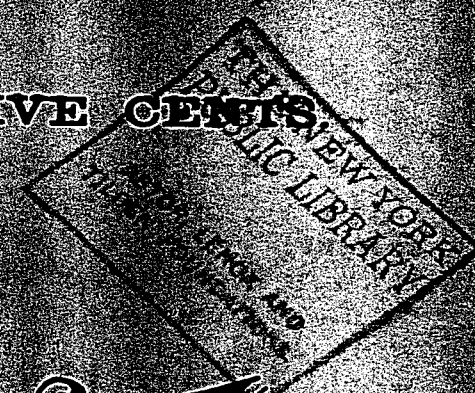
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LOVE'S CONSOLATION.

MRS. E. W. CHAPMAN.

In times of sorrow help is near,
Love's vigils never cease;
Her tender, soothing voice I hear:
"In me ye shall have peace."
Tho' long and weary is the night,
And men bring no relief,
Yet faith the promise still perceives:
"In me ye shall have peace."
Heaven's law we may not understand,
While trials sore increase,
But yet we know the word is sure:
"In me ye shall have peace."
Soon shall our eyes the realm behold
Where pain and care shall cease;
Till then we'll trust the promise sweet:
"In me ye shall have peace."
O, blessed peace! sweet boon of heaven!
That bids our troubles cease;
O, precious word, divinely given:
"In me ye shall have peace." —Life.

BORDERLAND

White Lady of Stockholm.

In a volume of reminiscences just published by the Rev. Pastor Wadstroem, a minister of the Lutheran Church, in Sweden, he relates an incident which he had received from the lips of the Princess Eugenie, sister of King Oscar of Sweden. It occurred in March, 1871, and shortly before the death of the Queen Louise.

The Princess and her mother, the Queen Dowager Josephine, were passing through the apartments of Charles XV., on their way to the bedchamber of the Queen, when, in the middle of the salon, the younger lady of the two saw the figure of a tall and stately lady, very distinguished in appearance, standing in the center of the room under the great chandelier. She wore a robe of white satin, and a lace collar falling over her shoulders. As the two passed her she did not stir, but looked at them without any change of countenance.

When they reached the door of egress, the Princess turned round and saw the stranger still standing under the chandelier. "Who is that lady?" she asked of her mother. "What lady?" replied the Queen-Dowager. "The lady all in white, who never stirred and never saluted us as we passed." The elder of the two was profoundly agitated and said: "Do not breathe a word of this to anyone, for it is most likely the White Lady you have seen; and, if so, some great trouble is about to happen; possibly it is the death of the Queen."

Next morning the bulletins announced that the Queen's condition had become critical, and three

days afterwards she died. The appearance of the White Lady in the palace at Stockholm has always been the prelude of a similar bereavement.—*Le Progres Spirite.*

A Dream Repeated.

Mrs. W. Styles writes from Fellington: "I do not believe in all dreams, nor am I superstitious, but I certainly did feel as if something would come of the dream which occurred as follows:

"As near as I can guess, it was about June 12 that I dreamed I was very ill, and had to be put to bed by my friends. The following night the dream was repeated, with the addition that I had to call my sister to do my housework. This happened again on third night, on which occasion I could see a nurse attending me.

"A few days after, I was taken very ill, indeed, and had to be put to bed; my sister and friends had to be informed, and I had to be nursed for more than 14 days. Thus was my dream fulfilled.

"Strange to say, I dreamed since then that I was again very ill, and I called the same doctor as before. I could hear him say: 'I am going to magnetize you.' He commenced to magnetize me, and I lost all my strength. I could see my husband trying to relieve me. He was sitting on the bottom of my bed.

"This also came true. One night, when very tired, I laid myself on the sofa to await my husband's return from business. I had not rested 20 minutes before I realized the same feeling. I was not asleep, for I heard the clock ticking—in fact, almost every little noise. I

heard my husband enter the house, he spoke, and I could hear, but could not see him; I was practically blind and motionless at that moment, but when he aroused me, to my astonishment he was sitting at the foot of the bed just as I had seen him in my dream."—*Two Worlds.*

Materialism vs. Spiritualism

R. B. DICKIE.

Col. R. G. Ingersoll had a great head and a good heart. He was one of the most intellectual men of his day. But as Jesus said to the rich young man: "One thing thou lackest yet." (Luke 18:21). So we Spiritualists said of Robert Ingersoll. He lacked, not benevolence, but a disposition to investigate the occult mysteries of our natures. With so great a mind as his, had he thoroughly investigated the philosophy and phenomena of Spiritualism, we doubt not he would have become a firm believer in its glorious truths before he passed over.

His motto was: "One world at a time." Whatever his five material senses could comprehend, he dealt in. All else was of the imagination—"ghosts," as he termed it. And what is imagination, pray? A picture must be formed in the mind. It may be true or otherwise. Then, according to our logical deductions, if we believe it to be true, we have faith in the picture of the imagination.

This faith and trust is a great and useful commodity in the commercial world. One writer said that "Faith is the substance of things hoped for, and the evidence

of things not seen." So we say, there cannot be a shadow without a substance, a counterfeit without a genuine. But what is mind, and what is spirit—those invisible things we cannot see or analyze?

We, as Spiritualists, claim that we are living now, in part, in the spirit-world—that the physical body is not the principal part of us, and that we are spirits, here and there immortal beings; that under favorable conditions our phenomena demonstrates the return of spirits and their ability to identify themselves and commune with us.

We believe in studying the spiritual as much as we do that of any other science, and more so. "For the heavens are higher than the earth," etc. (Isaiah 55:9). As God, Infinity, the operations of nature are higher than the finite mind can fully comprehend; so is the spirit of man that endureth forever, higher and of far more value than the transitory body.

We were not created perfect at first, but nature (or God, if you please) designed that we first pass through this primary school of earth-life to obtain necessary experience to enter the next higher grade. God is everywhere present—a boundless sea of spirit, that seems to be intelligent, permeating all things, from and by which we may go on learning, improving, progressing higher and higher, infinitely.

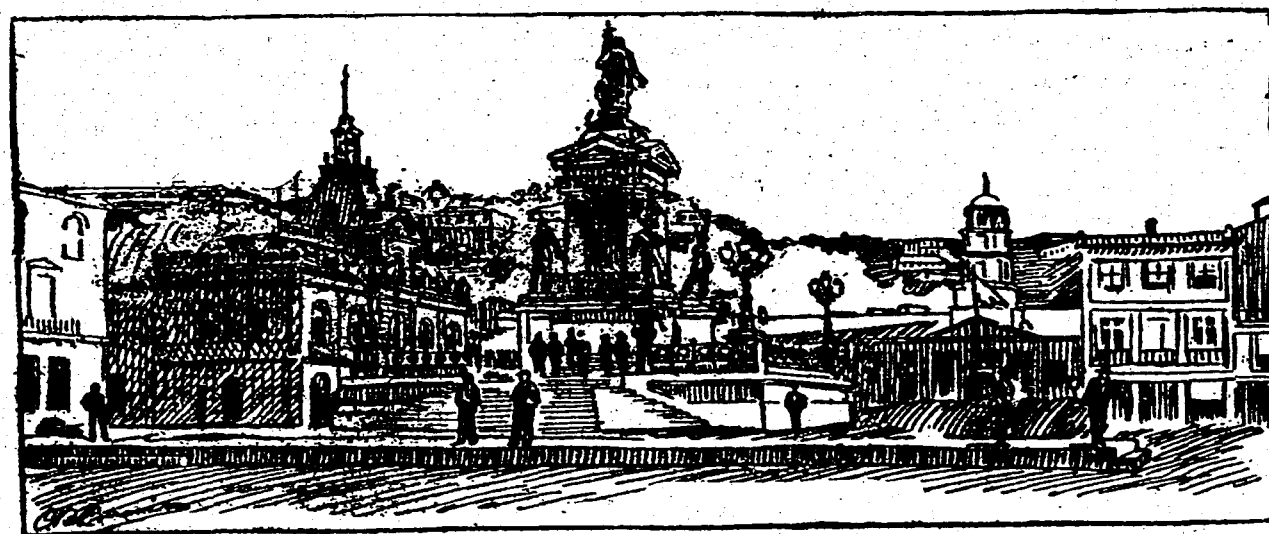
A SEVERE SHOCK.

On Wednesday, March 26, 1884, while at home, and alone, I was reading a work of Robert Ingersoll's, entitled "Ghosts." I became very much interested in the reasoning of the great orator, and somewhat led away from the doctrines of Spiritualism. I finished a chapter and laid the book aside and started for the wood-house for a little exercise, with my mind absorbed in what I had been reading.

I had scarcely left the house when a blow came, seemingly on my back, which caused me to look around. Seeing no one, I stood amazed. Then I felt that I was smitten within, from "within the veil"—it was an internal impression—a shock that almost paralyzed my whole being; but perhaps not quite as severe as was Saul's when on his way to Damascus.

I have a son ("Bubbe") in the spirit-world, whose life was in perfect harmony with my own, and if ever I felt his presence in our earthly home, I felt it doubly so on this occasion.

A light broke in upon my soul, and the ears of my spirit received this impressional message: "Come



Pan-American Exposition at Buffalo, N. Y.

This magnificent Exposition, which has been open to the public during the past three months, is the grandest Fair ever maintained in any country or period of the world. It is finished to the last detail, and it is the universal testimony of those who have visited it, that it is the most beautiful spectacle of the kind ever presented. The architectural composition is not only magnificent in proportions, but exquisite and refined in every particular. It will remain open until November 1, and those who do not make a visit to it, will miss the event of their lives.

this way, my father; steer straight for me." There could be no mistake in the source from whence it came. It was my own dear Bubbie, who had come from the spirit-world, in time of need, with the torch, or beacon light of truth, to rescue me from the vortex of materialism, and to guide my frail bark into the port of peace. The message rang in my ears, and I had no peace until I had searched the house through and found it (the poem), accompanied with the music. I realized its appropriateness, committed it to memory, sang it over and over; and then the restraining power that arrested and held my wandering mind in check, and the constraining influence that led me on to higher and brighter hopes, were withdrawn, and I was left alone once more; but it made and left a salutary and lasting impression. The poem, so befitting the occasion and ever sacred to me, I give herewith, hoping it may cheer some other heart:

"COME THIS WAY, MY FATHER."

I remember a voice, which once guided my way,
When tossed on the sea, fog-enshrouded I lay,
'Twas the voice of a child, whose low
It sounded like music, o'er the dark billows' roar:
"Come this way, my father: steer straight for me;
Here safe on the shore I'm waiting for thee."

I remember that voice, as it led our lone way,
'Midst rocks and thro' breakers and high dashing spray.
How sweet to my heart did it sound from the shore,
As it echoed so clearly o'er the dark billows' roar:
"Come this way, my father: steer straight for me;
Here safe on the shore I'm waiting for thee."

I remember my joy when I held to my breast
The form of that dear one and soothed it to rest,
For the tones of my child whispered soft to my ear:
"I called you, dear father, and I knew you would hear
The voice of your darling far over the sea,
While safe on the shore I was waiting for thee."

That voice is now hushed which then guided my way;
The form I then pressed is now mingling with clay;
But the tones of my child still sound in my ear:
"I'm calling you, father; oh! can you not hear
The voice of your darling, as you toss on life's sea?
For on a bright shore I am waiting for thee."

Spiritualist Camp-Meetings.

J. M. PEEBLES, M. D.

Just now, I am attending the annual camp-meeting of the Mississippi Valley Spiritualists' Association at Mt. Pleasant Park, Clinton, Iowa. The grounds, located on a bluff up from the rolling Mississippi, and high above the city of Clinton, are truly magnificent. There are a large number of handsome and substantially built cottages, and the opening of this camp on Sunday last was more than encouraging. It was enthusiastic, and knowing that comparisons are considered odious, I must in justice say, that this camp has the finest choir of singers of any that I personally know of.

A week ago last Sunday I was at Lake Brady Camp, in Ohio, speaking twice. The Sunday following I am to be at the Vicksburg camp in Southern Michigan, speaking Saturday and Sunday; then I go to Maple Dell Camp, Mantua, Ohio, to

lecture and take charge of a class in a training school.

I was invited this year to nine camp meetings, two of them in eastern States, but I refused to go. It is impossible for me to be absent so much from my medical office. It is pleasant to go out on a Saturday morning, lecture Saturday evening and Sunday before these spiritually-hungry campers, and return Monday morning.

The two deep wells on this Mt. Pleasant Park ground supply an abundance of pure, sparkling water, and pure water is so important for health. The tents are comfortable and the accommodations in general are very excellent. There are a large number of mediums on the grounds giving nearly all the phases of spiritual manifestations. Some of them are entire strangers to me. Among those present is Mrs. Georgia Gladys Cooley, a most excellent woman, as well as a superior clairvoyant and message-medium. There may be others just as good, but I have not sat in their seances. There will come onto these grounds near the close of the camp, Mrs. Nellie C. Mosier from Gresham, Ohio. She is also a good woman and a superior message-medium. One week ago last Sunday, after I had closed my lecture at Lake Brady, she stepped forward upon the platform and gave 65 test messages. They were all recognized. It gives me great pleasure to speak of these genuine—these honest and trustworthy mediums, whose lives correspond with their teachings.

THE BUCHANAN MEDIUMS.

There are on these Mt. Pleasant Camp grounds a family called the Buchanans, Mrs. Buchanan being the writing medium. Her seances are held in perfect light. Slates with blank papers, brought by any person, are held on the table by her hand, and on them long messages are written, flowers are brought, and paintings executed. They live here on the camp-grounds, and no one, skeptic or believer, dares to charge any imposture in these manifestations. The most that skeptics can say as they go away is: "It is wonderful; it is remarkable." Their teachings are highly moral, as the following testifies:

Mr. D. R. Carpenter, one of my patients, whose case I had diagnosed, and for whom I had prescribed and whom I had warned against the use of tobacco, tea, coffee, and all kinds of liquors, went to this medium, unbeknown to me, to see how their diagnosis would correspond with mine, for I emphatically assured him that his short breathing was caused by indigestion and the nicotine of tobacco. Here follows a portion of the writing that he got from his spirit guides through Mrs. Buchanan:

"We all realize, Mr. Carpenter, how hard it is for you to breathe. It is all caused from indigestion and tobacco. Now, you would about as lieve die as to give up tobacco; but it would be the best thing for you to do. I know it would be very hard for a time, but you would soon see the change for the better. We could then help you so much more. There is an adequate cause for every effect. You must remove the cause and the effect will cease. We do not wish to discourage you, but we tell you the truth. A good tree cannot bring forth evil fruit. So many diseases with which you are afflicted are the results of your using tobacco. It is known to be a

powerful vegetable poison, and a few drops of the oil or essence would extinguish your mortal life in a few moments. It is said by chemists, both in your and our life, that two or three drops of this nicotine oil dropped upon a dog's tongue, would kill him in a few moments. If taken into the stomach, a very small portion of the leaf is sufficient to bring on nausea and vomiting, accompanied with short breathing, great nerve weakness and cold, deathlike sweat, such as you do experience. This deadly poison affects you all over, and has already injured your digestive organs, and you are afflicted with dyspepsia and other diseases, particularly of a nervous character. You should abandon your tobacco, as you are now suffering from the effects of it.

"Medicines will help, but they will not alone cure you. The disastrous influence of tobacco upon the mind is no less fearful than upon the body. No tongue nor pen can describe the intellectual ruin occasioned by it. It affects your heart and you have become very nervous, and it penetrates the innumerable air-cells of the lungs, which it heats and irritates and causes a restlessness. It has affected your liver. You once had a very strong constitution, but you have not now. It is taking your life by inches. You should stop your chewing and drinking of tea and coffee, or any kind of liquors whatever, for if you do not, you will come over here before you will hardly know it.

"You must adopt a plan of wholesome diet and take regular exercise in the open air, and you will soon be well again. Remove the cause of derangement and the effects will cease. I want you to let Dr. Peebles read this letter, because we diagnosed your case precisely as did he under influence of his medical physicians. We do not want you to come to spirit land, but want you to remain in the body and ripen up spiritually; then when your work is well done and you are spiritually prepared for the transformation, we shall meet and greet you at the portals of death. SPIRIT GUIDES."

It is interesting to know how closely, and I may say critically, the diagnosis of Mr. Carpenter's case by my psychic powers, aided by the invisibles and the spirits controlling Mrs. Buchanan, agreed, and why should they not? Truths never contradict each other. The spirit eye can see where the mortal eye is blind. I take almost unbounded pleasure in commending and speaking highly of all those whom I know to be genuine intermediaries between the worlds visible and invisible. They are the lights set on the hill. They are the palms upon the mountain tops that catch the first morning sunbeams, reflecting their warmth down to earth and earthly mortals. Mediumship, rightly used, is a grand blessing. Abused, it is a terrible curse, landing the abuser and the treacherous fraud in the hades spheres of darkness, sorrow and moral wretchedness in the world to come. And yet, progress spans all worlds, and the lowest, by effort, may rise to the angel worlds of beauty and blessedness. Aug. 2, 1901.

Foundation of Spiritualism.

A valued friend asks the question: "Is Mediumship the foundation of Spiritualism?" and evidently

expects an affirmative response. No doubt the majority of Spiritualists would at once say "yes" to that question, and seek to rule out all discussion upon it thereafter. We do not presume to question the honesty or the integrity of the brethren who would thus express themselves, but we do believe them to be mistaken. Spiritualism is far more than mediumship, and its foundation rests upon a much more stable basis. Spiritualism is the philosophy of life, and the unfolding of wisdom, while its foundation rests upon the eternal verities of spirit. In fine, Spirit is the foundation of Spiritualism, upon which the grand superstructure rests. The spirit-world and the Infinite Intelligence of the universe are involved in spirit, and are behind the movement some mortals love to call Spiritualism.

Mediumship is the means used by the denizens of the spirit world to interpret Spiritualism, hence is not Spiritualism in itself, but is rather a part of its working machinery. Mediumship is the channel through which spirit revelations are made known to mankind, yet those revelations were not created by the mediums, nor were they given because of them. Spiritual truth is eternal in its nature, hence is the same from aeon to aeon throughout all of the Eternities. Revelations of truth are flashed into the finite minds of the mediums by wise spirits in the higher spheres. Their mortal instruments neither create it, nor do they have a private monopoly of it. But mediumship is a divine means by which wisdom can be given to the race, and should, therefore, be carefully cherished. We are not arguing against the mediums nor mediumship, but are merely protesting that the instrument is not greater than the power it serves, and by which it was produced.

If every medium on earth were to be suddenly taken away from mortal life, Spiritualism would still exist, and would easily find means by which it would make itself known. With mediumship, which of itself is transitory in its nature, as the foundation of Spiritualism, there would be no security for it as life's philosophy and as wisdom's exponent. Spirit changes not, neither does Soul lose its knowledge. The phenomena of Nature act as interpreters of Spirit, even as do the mediums who seek to exploit the so-called mental phenomena unto the world. He who knows Nature is acquainted with Spiritualism, for the wonders upon which he gazes are but the expressions of Spirit, which is the foundation of all things. The verities of Spirit are Truth, Immortality, Eternal Progression and Spirit-Communion.

With these builded into the foundation of its temple, Spiritualism has a basis that cannot be destroyed. But in order that light may fill every nook and cranny of that temple, windows are necessary; mediumship is to man the window through which illumination is flashed into the interior of the building, but is not the all of the temple itself. Windows are fragile, and have to be carefully guarded in all buildings, especially in those homes where unruly children dwell. The windows in the temple of Spiritualism are certainly no exceptions to the rule. We need them; we must carefully guard them; we must so place them in the walls of our temple as to make them the best possible

reflectors of wisdom's superior light. Let us cherish our mediums, and give them the best development possible, that they may be strong enough to endure all tests and wise enough to interpret all lessons of the spirit. To do this we must cease to make them the all of Spiritualism, but rather give them their own honored place.—*Banner of Light.*

Seeking the Light.

MRS. P. A. YORK.

In all ages, man has sought to know of God, and in the past he has relied upon the teaching of the priesthood, and been content with what the self-appointed vice-regents of God vouchsafed to give them, and in their blindness they accepted as the word of God, teachings which made their slavery more abject. A "Thus saith the Lord" was used as a rivet to bind their manacles tighter, and in their ignorance they were the slaves of priest and king. But evolution is raising man out of the darkness of the past, and as brain develops, he is enabled to see the errors in which he has been held by those whose sole object is wealth and power.

Ignorance, the mother of superstition, has held them close clasped to her breast, and has rocked them in the cradle of the church, and the priest has sung the lullaby which has prevented them from seeking for light—from knowing they were in darkness.

But time has passed, and one after another has received a ray of light and has set it upon the house-top, so that others might enjoy its rays. Thus has a Luther, a Paine, a Wesley, a Wilberforce, and hosts of others, each receiving a different ray, but all pointing to truth, to the liberating of the masses from the thralldom of superstition, and each revolution of time brings changes; the mind of man expands to the sunlight of truth; the day-star of the twentieth century is now above the eastern horizon, heralding the glad sunlight of reason and knowledge, the savior of the world.

As the advent of the medium, Jesus marked a new era in time and gave advanced thought to the world through the sledge-hammer blows which he wielded against the church of that day, awakening the minds of many to the fact that they were but the slaves and dupes of the priesthood. So in this age, the vanguard of progression are storming the fortress of the church, for now, as then, they are holding the masses by the power of ignorance and superstition. A "Thus saith the Lord" is still potent, and its magic power still rivets the gyves upon the minds of men. But light is penetrating the darkness of the past and a new era is advancing to greet the world. As the earth matures and lays aside its fiery condition, and takes on the dignity of age, so will its children; the bugbear superstitions with which the priests have frightened the masses into submission to their power will have lost their influence over the minds of men. A new era is dawning upon the world, the glad sun of progression is shedding its beams over the hearts of the people, and science is demonstrating that the brain of man is the workshop wherein are worked out the discoveries which are destined to bless the world. Never in the history of earth has the progress been made that is recorded in

the last century; 'tis the reflected light of the era upon whose threshold we now stand.

The earth has been divided by geological periods, as marked by the hand of time, and each period has had its corresponding influence upon the life that was upon the earth, and the period or era upon which earth is now entering is to be an era of progression, or development, and truly has the poet said:

We are coming up the steeps of time,
And this old world is growing brighter.
For the near future will develop
resources which will add greatly to
the prosperity of the world. By
"the world" we mean civilized countries, and as time passes, civilization will increase, for the conditions of earth will propel it forward. As we have said, Nature has given to the life on earth all that the earth afforded, and in its undeveloped state her resources were limited, hence the conditions which have governed; but matter is subject to change; if it were not so, there could be no change of mind, no development; for mind is an emanation from matter refined and re-refined, producing conditions whereby it can become thought. The brain is only the instrument by and through which matter is molded into thought, and the quality of thought depends upon the quality of the brain, and the quality of the brain is governed by the law of parentage. A developed brain will produce brain power that is easily developed, while, upon the other hand, coarse and sensual parents can only confer like conditions upon their offspring.

All brain power is capable of development. Education is the potent lever by which brain power can be made capable of producing a high standard of thought, and it is only through education that humanity can be raised, one step at a time. 'Tis only through the development of the brain that the scholar is molded and perfected, making refined the thought which emanates from his brain. 'Tis only through education that the superstitions can be eradicated which have found early lodgment in the brain-forming characters which wholly unfit for the duties of life. What we mean by education is that influence which will mold and prepare the mind to be a blessing to the world.

Character may be called the bulwark of the life of an individual. Reputation is the impression which the presence and outward life makes upon others. Then how necessary that character should be so molded and fixed that an education of eternal progression can be built upon it. The few short years of early life are not alone devoted to acquiring an education, but the long years of eternity are employed in gaining knowledge. 'Tis only when the brain has become capable of grasping the great sciences that man may be said to be progressing.

The era of development upon which we are now entering will be replete with scientific discoveries, discoveries which shall revolutionize the customs of the masses, introducing into the domestic relations of life conditions more favorable and more conducive to happiness in the home circle, giving woman opportunities for culture and development not hitherto enjoyed. Mankind will begin to understand that the human form, which is only the house or outer garment of the real man, which of itself is only matter, and has no more life than has the clothing

with which it is adorned, is not the end of hopes and aspirations. But that the soul which dwells within it is the real man; that the education and culture of the mind is the one great object of life, and that the mind should control the body. It should control not only the appetites and passions, but disease, and 'tis only through education of the mind that these changes can be brought about.

The time is coming when woman will, by education, be not the vine dependent upon man, but the strong oak of truth and honor of the nation. Through her gentle intuition, the affairs of state shall be guided away from the shoals and quicksands which threaten on every hand. Through her wise counsel wars shall cease, and arbitrations shall settle disputes which may arise. Governments will be changed. New laws will supersede the codes which are now in use. Governments will be for the people, for the protection of the people's rights.

The day is coming when wise councils will prevail in the selection of officers to manage the governmental affairs for the people. The office will not be bought with money and paid for out of the public purse, but persons fitted for the position will be selected by the people, and their term of office shall continue as long as the affairs of the people are managed justly. These changes will come as the direct result of the earth's conditions, and this will be but a beginning of the changes which are to benefit humanity. As the earth matures, better conditions will surround its children. Poverty will give place to homes and the facilities for education. Reason, instead of superstition, will govern the minds of the masses. 'Tis evolution, that great underlying principle, which governs and controls the affairs of earth.

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There is no hour when I am not with thee;
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If thou want me there, if thou but care.

Mrs. Haddock will return from England about the latter part of October. Although 7,000 miles away, we are receiving messages that we hope will be correctly interpreted during the intervening months.

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SAN FRANCISCO, AUGUST 17, 1901.

The Sub-Marine Boat inventor, Holland, is now building a boat in which he expects to sail to Europe under the Atlantic Ocean.

Psychic Phenomena in Lisbon, Portugal, is causing quite a consternation. These have been witnessed by many persons of repute, among them being the Portuguese Minister to Rio de Janeiro, Brazil.

Another Fossil Theory Exploded.—Dr. Koch, the celebrated medical genius of Berlin, Germany, surprised the scientific world by announcing in London, before the opening of the British Tuberculosis Congress, that he had demonstrated, by repeated experiments, that bovine tuberculosis is not transmittable to the human system, and that both milk and meat from cattle infected with this disease may therefore be consumed by human beings with perfect impunity. Old scientific theories are continually being upset by modern experiments.

Transubstantiation, the dogma which caused the torture and murder of thousands in England 300 years ago, is again causing trouble there. The old oath administered to the reigning monarch, at the time of coronation, included opposition to this dogma. The Roman Catholics there now wish to have it eliminated, and Protestants wish it retained. There is a hot war of words about it. But such a stupid dogma is not worth talking about.

War.—An official statement was made in Parliament that the cost of the Boer war was in excess of \$6,000,000 per week. This expenditure of wealth, and the consequent destruction of property and loss of life is inexcusable! Arbitration should have settled the dispute at the cost of but a trifle.

Unrest is Abroad.

The spirit of unrest is in the air—the whole world is full of turmoil and trouble. Organized capital and organized labor are at war—and organization is the question at issue. In some points both are right, but in others both are wrong. To force non-union workers into unions is tyranny equal to that of capital in trying to kill the unions. Neither has a right to infringe upon personal liberty.

New Zealand set the world an example. There arbitration is the rule, and strikes are not only unnecessary, but impossible. America needs a similar law, and its perfect execution.

Feast of Intellect.—President Schurman, of Cornell, in his address to the graduating class, said that in the things of the intellect we are still living on the bounty of Europe. Upon this remark the *Flaming Sword* administers this rebuke: "The United States has no occasion to live upon the crumbs which fall from European tables. She is blessed above every other land in being chosen to distribute the bread of life to all nations. The science of immortal life is the culminating product of intellectual attainment. This supreme knowledge emanates from our country. When the Gods come down to feast upon the sacred mountain, they will descend no more upon Grecian heights. The new Olympus they have chosen for their banquet hall is in America."

"Leo, the Lion," is the sign for August. This sign is in the heart. It fires the human heart, and causes commotion and heartburnings generally. Strikes are increasing, and a fire is already kindled which may prove very destructive. It is waxing hotter and hotter every day. Business in the Eastern States, in some lines, has been tied up for weeks.

In San Francisco all business is paralyzed, and 60,000 workers are idle. What the end may be it is difficult to determine.

The International Convention of Spiritualists is to be held at St. Louis, Mo., during the World's Fair, which will occur in that place in 1903. Dr. Green is the secretary.

Mr. E. Bach, father of the editor of the *Sunflower*, passed to the higher life at Lily Dale, N. Y., on July 26, 1901. He was a Spiritualist and a good friend to the Cause. His interest in it will now be more intense and untiring.

Wonderful.—The New York *Journal* quotes Dr. T. DeWitt Talmadge as having said, in the course of an interview: "In all my vast acquaintance I don't know of one single instance where two people have been married unhappily."

Threatening Storm.

Dr. Jennie L. Hildebrand writes from Honolulu to *Astrea*, published at Decoto, Cal., the following concerning the troubles which now threaten the world:

Spiritualism is manifesting its power in the intellectual department. All the great thinkers and writers are accepting the truths, as is seen by the change in their tone and style of expression. It is only a question of time when this great power of unseen forces will shake the citadel of superstition to its foundation. A great upheaval is pending, and then will be the fulfillment of the poet's prediction:

Ever the right comes uppermost,
And ever is justice done.

The spirit of unrest seems to have entered into every phase of life, portending a general upheaval of social, political and financial conditions. It will require the wisdom and power of the invisible hosts to arrest the storm that threatens. I feel the forces are working to bring humanity to a higher conception of the duties of life; thus unconsciously is the orthodox world changing its forms and teachings.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

REGENERATION—a Discussion of the Sex Question from a New and Scientific Standpoint, by Prof. S. A. Weltmer, Nevada, Mo. 128 pages. Price, \$1.00. For sale at this office.

This is not a book relating to the purification of the soul, as the term "regeneration" usually is understood to mean, but it relates to the physical body, and shows how it may be renewed and strengthened by the powers contained within itself so as to make the old young, and to instruct the young how not to become old, by continually repairing the waste tissues and rebuilding the human system by forces generating within itself.

Of course, this is a new thought—a new idea originated by Prof. Weltmer, and it is one that is intensely interesting to the whole human family.

This force, when properly developed and controlled, will prevent the early decay of the vital tissues of the body, and thus retain youth and vigor indefinitely.

The subject matter is presented in such a way as not to offend the most fastidious, and yet it is a clear and concise statement presented in Prof. Weltmer's particularly happy way.

UNSEEN FACES PHOTOGRAPHED, by H. A. Reid, A. M., M. D., Pasadena, Cal. Price, 50 cents.

This is a report on the findings of 14 months' scientific research in the phenomenon of spirit photography. The author is president of the Society for Psychical Research, of Pasadena, Cal.; and its body of strange and startling, but well-authenticated facts, were at first gathered for a topical report to the International Society for Psychical Research, of London, of which Dr. Reid is an associate member.

It gives photo-engravings of 16 different sittings by 15 persons, and the work of four photographers—some of the cases under crucial test

conditions by expert investigators. A total of 34 discarnate faces occur on these plates, and 25 of them are recognized and vouched for by surviving friends. In four cases the face, or "etheric double," of a living person not present appeared on the plates—a phenomenon new to science; and in one case a collision on the Southern Pacific railroad was thus phenomenally photographed in presence of the two engineers concerned, four months before the accident occurred—the first instance of its kind known in the world. The author has also compiled the most pertinent extracts from every writer of scientific repute who has ever written anything on spirit photography; and the theories attempting to explain it are given. Likewise other valuable scientific matter pertaining to psychical research.

THE POWER OF THOUGHT in the Production and Cure of Disease, by Wm. H. Holcombe, M. D., author of "Condensed Thoughts about Christian Science," etc. Chicago: Purdy Pub. Co., McVicker's Bldg. 15c. For sale at this office.

This is a report of a lecture delivered before the American Institute of Homeopathy, and very clearly sets forth the power of thought in the cure of disease. The author made this pointed statement: "Every thought we think is a ray of mind which radiates from us and is reflected from all other minds in association with us. The transference of thought is as simple a thing in the mental sphere as the radiation and reflection of light are in the physical sphere." He contends: "That ideas are forces, and the spiritual life is a transcendental organized sphere, of which the material comes around us, is a reflection." He says that disease is unnatural and unnecessary; that the mind controls matter, and all that is required to cure disease is to regulate the mental condition, and the physical will respond thereto.

SELF-RELIANCE, the Key to Business Success, by Prof. S. Weltmer, Nevada, Mo. Price, \$1.00. For sale at this office.

If the latent powers of mankind were understood, there would be more dependence upon self, or self-reliance, than now generally prevails. These latent powers, when properly cultivated and developed, make men self-reliant, self-possessed and successful in business, and, in fact, in every department of life.

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The midsummer heat does not seem to have dampened the zeal of those engaged in the preparation of the August number of the *Homiletic Review*. The material in every department is sufficiently rich, varied, interesting and timely to attract the preacher even in his vacation time. 30 Lafayette Place, New York. \$3.00 a year.

THE REAL MAN, by Prof. S. A. Weltmer, Nevada, Mo. Paper cover. 25c. For sale at this office.

Materialism has always asserted that the real man is the physical body, but Spiritualism and the New Thought generally gives it a higher place. To them the real man is the Spirit which actuates, controls and operates the human body. This Prof. Weltmer calls the "Indwelling Life Principle"—that power which directs and regenerates the fleshly organism.

This pamphlet "considers man's constitution as a physical, organic, moral and intellectual being," "and shows his dependence upon the immutable and all-powerful law of being." It treats of man's origin, and progress of the human race, his place in nature, etc.

An interesting illustrated article in the Temple and archaeological treasures of Burmah is found in the *Open Court* for August. 324 Dearborn St., Chicago, Ill. 10c.

Entomologist Howard, of the United States Department of Agriculture, contributes to the *Review of Reviews* for August a valuable article on Mosquitoes as Transmitters of Disease. In the course of this article Dr. Howard describes the remarkable experiments conducted under the direction of the War Department by Dr. Reed in Cuba, which have demonstrated beyond question the part played by the mosquito in transmitting yellow-fever germs.

The much-abused word "lady" is modified direct from the early Anglo-Saxon, and means "loaf-giver," for the highest ideal of woman in those days was to be a good manager of her household in every particular; bread was then the real staff of life. The *Delineator* for September devotes its illustrated cookery article to the subject of bread in its various forms, and every "lady" should study the article.

While on vacation, if you want reading matter, we can supply you with back numbers, at half retail price, of the *Progressive Thinker*, *Banner of Light* or *PHILOSOPHICAL JOURNAL*. (Two can be sent by mail for one cent.) To those who have not read them they are all new.

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Chesterfield, July 18 to Aug. 26. Flora Hardin, Sec., Anderson, Ind.

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And help us choose the good and true.

Prayer rolls the stone of grief away,
And bids us wipe away our tears;
It points to dawn of brighter day,
And drives away all anxious fears.

We need not pray to change God's laws,
For they will ever, ever stand.
There's no effect without a cause,
Is true on sea as well as land.

The sun, and moon, and stars all show
That law doth govern each and all;
If one should from its orbit go,
Chaotic ruin would end them all.

Think not that prayer will set aside,
Or change the least one of God's plans.
Control the winds, or change the tide,
Or number all the grains of sand.

But prayer will give new thoughts to us,
New motive and a new desire;
In place of doubt gives hope and trust,
Our very soul it doth inspire.

We know we're better when we pray.
It lifts the scales from off our eyes;
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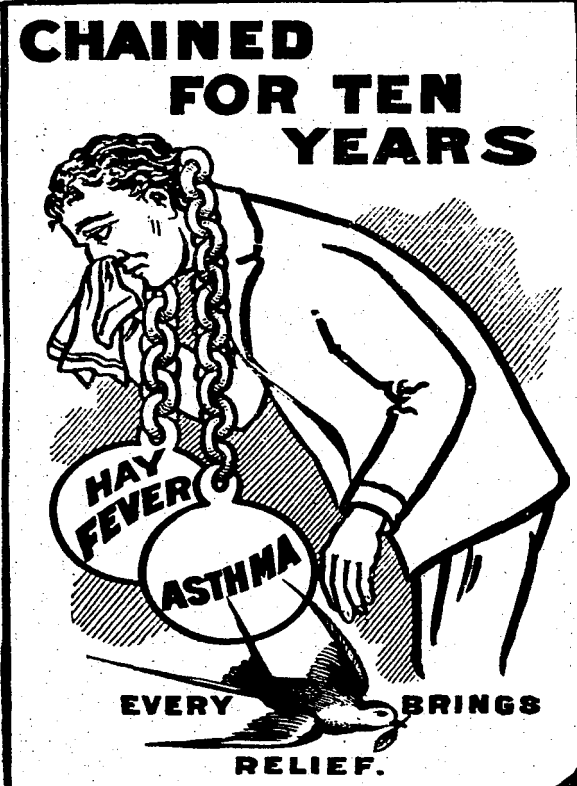
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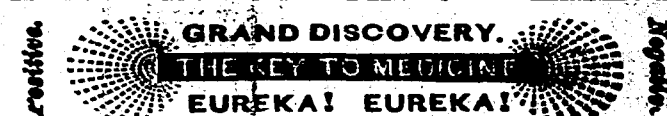
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Spiritual Phenomena was publicly presented last Sunday evening at halls in San Francisco as follows:

Mme. Young, after a lecture by Mrs. Seal, at 605 McAllister St., Profs. Young and Bothwell-Brown furnishing excellent music.

Mrs. C. J. Meyer at Friendship Hall, 335 McAllister St., read sealed letters and flowers, Mr. Meyer furnishing fine music.

Mrs. Eberhardt, 3250 22nd St., gave spirit messages and psychometric readings to the satisfaction of those present.

Unity was the subject of an excellent lecture before the Mental Science Temple last Sunday morning by Mr. Eugene del Mar of New York.

Oakland Psychical Society. Aug. 11.—Mrs. R. S. Lillie delivered a profound and stirring address on "The Power of Spirit." 3 p. m. "The Intermediate Department" was discussed, the same giving much strength and knowledge. 8 p. m., Prof. George F. Perkins was greeted by a large audience. He is an earnest worker, and many old friends were delighted to hear him again. He will be with us next Sunday, Aug. 18, at 8 p. m. C. F. VAN LUVEN.

Prof. Geo. F. Perkins, late of Chicago, Ill., held a meeting last Sunday afternoon at Occidental Hall, 305 Larkin St. After singing and an address by Mr. Perkins, Mrs. Ada Foye being called for, made a few remarks, followed by Thomas G. Newman, M. S. Norton and tests by Prof. Geo. F. Perkins concluded with some further tests. A meeting will be held at the same time and place next Sunday afternoon.

The Society of Progressive Spiritualists held the second meeting of the present season last Sunday evening at Occidental Hall, 305 Larkin St. President Wm. Rider, after the usual song service, introduced Mrs. R. S. Lillie, who gave a brilliant inspirational address on spiritualistic teachings and the Christ Spirit, which should be the mainspring of all religious systems. She concluded with an impromptu poem of rare beauty. Mrs. Ada Foye, being present, was invited to the platform, and gave an inspiring address, concluding with some accounts of her late visit to Australia and New Zealand and the state of the Cause in the Antipodes.

Oakland.—At the regular monthly meeting of the Union Spiritual Society Aug. 11, Mrs. Amanda Smith, Mrs. C. E. Paul and John W. Preston were elected delegates to the State Convention.

A Rummage Sale will be held on Monday, Aug. 19, by the Ladies' Aid Society of San Francisco. Articles suitable for it are solicited by the ladies, who will dispose of all such for charitable purposes. Mrs. Johnson, 126 Eighth St., will gladly receive articles donated for this sale at any time prior to it, or they may be left at the headquarters, 305 Larkin St., or if a postal is sent to the secretary, Mrs. A. E. Wadsworth, 293 Jersey St., they will be called for.

The president, Mrs. B. F. Small, informs us that the regular social on Friday, Aug. 30, will be conducted wholly by the old people. A good time is assured.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25c; postage, 4c. For sale at this office.

Mrs. Ada Foye, the well-known lecturer and medium, who returned from Australia some five or six weeks ago, is at present in San Francisco, and has consented to remain for a short time. She is located at 1423 Market St., where she will give sittings daily from 1 to 5 p. m.

On Thursday, Aug. 15, an entertainment will be given at the Orritta Home, 1726 O'Farrell St., San Francisco. A fine program will be presented on that occasion, and a general invitation is given to all interested in this occult home.

Delegates.—At the regular monthly meeting of the Board of Directors of the Society of Progressive Spiritualists, the following members were elected delegates to the State Spiritualist Convention: Mr. G. H. Hawes, Mrs. B. F. Small and Mr. F. T. Leitch. Alternates—Mr. Wm. M. Rider, Mrs. G. Hildebrand and Mr. A. D. Hall. JOHN KOCH, Sec.

The Mediums' Meeting at Loring Hall, Oakland, last Wednesday evening, was addressed by Mrs. Smith, Mrs. Nelson and Mrs. Knapp. A large audience was present and all were well pleased.

The Wonderful Medium, Mrs. Ada Foye, was a welcome visitor at the Lyceum, 909 Market St., last Sunday.

A misprint in our last issue credited Mrs. A. L. Pratt of the Boston Lyceum to Preston.

Dr. Turman lectured to a large audience before the Union Spiritualists at Fraternal Hall, Oakland, last Sunday afternoon, taking for her subject, "The Great Victory," and answered written questions at the close. Mrs. Boole and Mrs. Knapp followed with messages. At 7:45 Dr. Muehlenbruch, the renowned forecaster of events, appeared before a large and well-pleased audience, and gave some remarkable readings. Dr. Turman will lecture next Sunday afternoon, and Dr. Muehlenbruch will occupy the platform in the evening.

Mme. Florence Montague, so well known in America, delivered an address before the London Alliance on the closing night of its sessions for the Summer. The superior gifts of this amiable lady are fully recognized and duly appreciated by our cousins across the water, as we notice by the English papers. This we are glad to see, for she is doing a great work in the promulgation of spiritual truth.

The Oakland Spiritual Society, 856 1/2 Isabella St., Oakland, was opened on Wednesday evening with an invocation by Mrs. Rebecca Stewart. Dr. Palmbaum (entranced) gave fine tests to a large audience. Mrs. Parsons, from Golden Gate, Cal., gave psychometrical readings. Mr. Preston spoke on "Resurrection." Mrs. Stewart made a few remarks and closed the meeting by an invocation. DR. A. L. ASTOR, Sec.

A Spiritualist Medium of many years' experience is open for engagements on Sundays, with a society in any suburban town. Address this office.

Mrs. Salome Cowell, we are glad to announce, is rapidly regaining her health, and will soon be herself again. Mr. Cowell has returned from the north, and his presence is helpful and inspiring. He writes to the JOURNAL as follows:

"To the many friends of Mrs. Cowell, I am glad to say that she has passed the crisis, and will soon be able to be with them again, and give forth sweet messages from the spirit-world with renewed strength. She had engaged to be present at the Los Angeles camp, but is prevented from filling that engagement now.

"The tumor has been gotten rid of without the aid of a knife. It is nearly all on the surface now. It has been accomplished by a lady 79 years of age, assisted by friends in the spirit-world. Her room seems to be full of spirits. I cannot see them, but can hear them. Her case is a very remarkable one."

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To Spiritualists.—Will those Spiritualists, including mediums, taking an interest in the cause of promulgating spiritual knowledge amongst the people and opening their eyes to the light, please send me their addresses, that I may correspond with them with the object of forming an organization for that special purpose. J. I. HOLLINGSWORTH, Winchester, Va.

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DR. J. M. PEEBLES.

This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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T. G. NEWMAN,
EDITOR.

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No. 34.

THE SPIRIT CHAMBER.

H. M. M. PHELPS.

My cottage stands in "the green pastures,"
The "still waters" flow very near;
My home has a "secret chamber"
That is filled with a presence dear.
There's a world of wonderful beauty
That blossoms at my feet;
There's a realm of fairest enchantment,
Where the trees and blue skies meet.
For earth and heaven are together,
Next door is Paradise;
And to greet the dear resurrected
I have only to close my eyes.

—Free Man.



Spirit of His Bride.

"When I was a young man," said Mr. W—, "I was engaged upon a survey in the bush a good way north of Auckland, New Zealand.

"We had two tents, one occupied by my assistants, the other by myself. They were pitched close together. One bright moonlight night I was lying wide awake, thinking of the morning's work. It was somewhere between one and two o'clock, and nothing was further from my thoughts than specters, but as I was looking through the doorway of the tent, the covering of which was folded back, because of the night being so fine, I suddenly became aware of the presence of a young lady, dressed in white, like a bride, standing in the doorway, and looking at me intently.

"I saw her features distinctly, as the moon shone upon her face. She looked so natural that I had no fear, but I did not speak, as I was wondering where the lady could have come from at that hour of the night, as our camp was many miles away from any habitations. She seemed to have been looking at me for about two minutes when she slowly withdrew. As soon as she disappeared, the thought flashed upon me that it might be someone who had lost their way in the bush. I hurriedly dressed myself, but could see nothing of her. This I thought very strange, as for some distance around our tents the view was fairly clear. I next went to the assistants' tent, and found them fast asleep. In the morning they assured me they knew nothing of the visit of the mysterious lady.

"Some weeks after, I returned to Auckland, and was told by my sisters that they had an invitation for me to spend the evening with some of their friends, unknown to me. Upon going to the house the

first lady I was introduced to was, to my astonishment, the one I had seen at the doorway of my tent, in the bright moonlight. We became very fond of each other, and married. We were long married before I ventured to mention my experience to her. She could not explain it, but said that when I was introduced to her she experienced a strange shock, for which she could not account."—*Christchurch Star*.

Robbery Seen in a Dream.

A lady spending the Summer in the country, some 20 miles from her city residence, dreamed that the latter was robbed, she herself being a witness of the robbery. In her dream she saw two men, one of whom limped, in the act of rummaging some trunks in the hall. A candle stuck by means of its own wax on the newel post illuminated the scene with a dim light.

After finishing their work with the trunks the men went upstairs to a closet, from which they removed curtains and hangers stored for the Summer months. The dreamer observed that they overlooked her most valuable curtains, which had been placed well back on the shelves.

Suddenly she seemed to be transported to her birthplace at Auburn, N. Y., where she especially noted the bronze figure of an

Indian which surmounts the prison edifice.

At breakfast the next morning she related her vivid dream to those present, five of whom are now living and vouch for the fact. Subsequently it was found that the city house had been entered and robbed. On the newel post were the marks of the candle. The curtains had all been taken but the best set, which were found where the dreamer had seen them.

Suspicion was directed to a painter who had been at work on the house, who was lame and who disappeared immediately after the robbery. Investigation of this man's character showed that he had served a term in the Auburn penitentiary.—*Health Culture*.

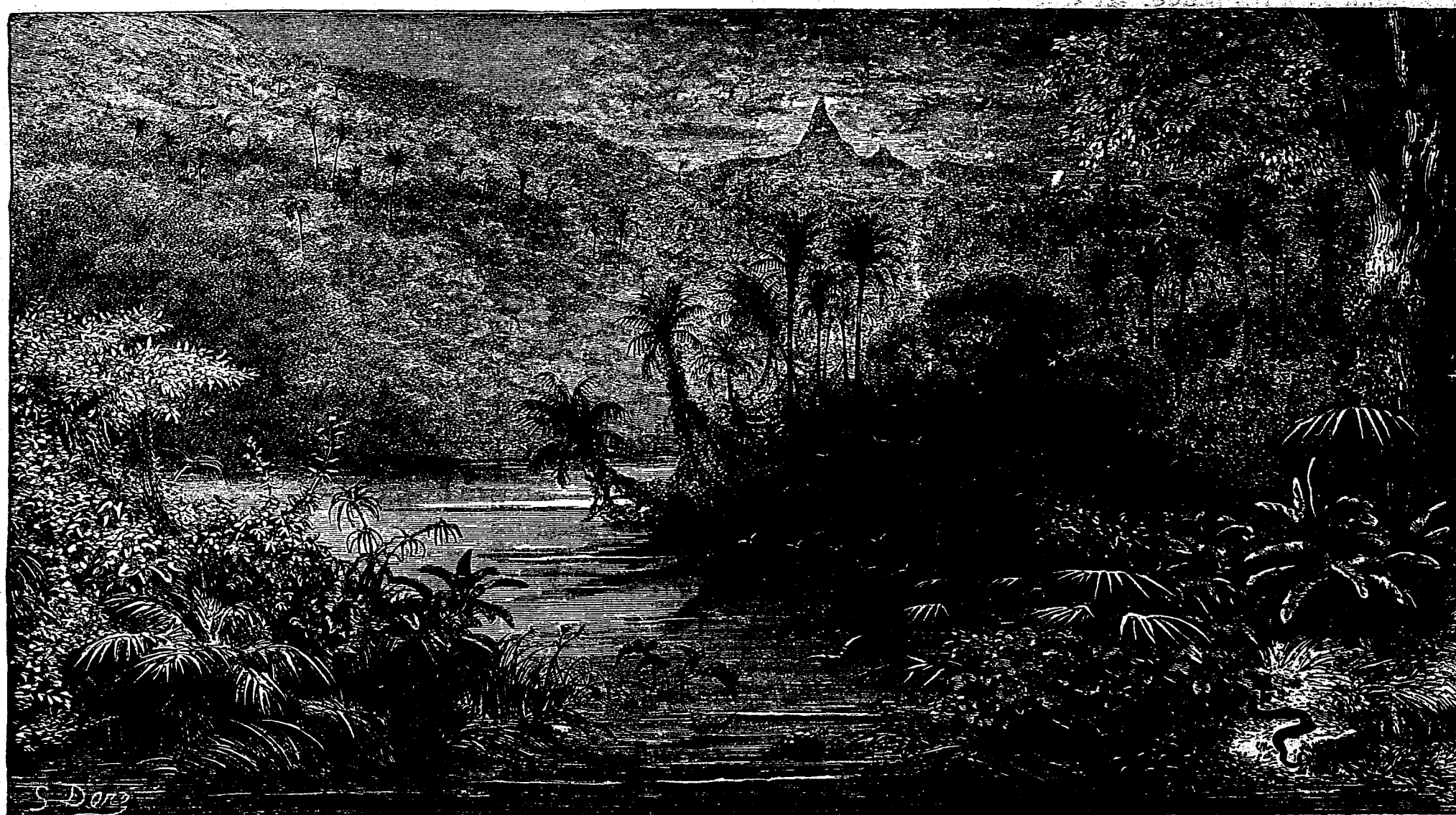
Absent from the Body.

While stationed in a northern city I one morning found myself standing in the center of my bedroom, looking at my own body lying upon the bed. I was fully conscious of where I was, and could see my body distinctly. A desire came to me to re-enter it, which I immediately did, but I cannot describe to you the sensation of returning. On another occasion I again found myself out of my body, but I could not realize where I was until a strange sound reached me. It was somewhat like the roll of the ocean upon the beach, but a

much more musical sound. It was so musical that I remember saying to myself: "This is no earthly ocean; I must be in the spirit-world." I felt that I was a tremendous height from the world. This thought filled me with fear, and I returned to my body with indescribable speed.—*Exch.*

In the Planet Mars.

Helen Smith is an honest young woman. She is a clerk in a French dry goods store, and belongs to a society of investigators of psychic phenomena. At their private sittings Helen has various kinds of psychic experiences, the most startling of which are perhaps her journeys on the planet Mars. She enters in a trance state then, and gives the description of Mars, as she sees it. Hills and rocks of pink and peach color, with a vegetation of red, brick and purple aspect. Some trees have black leaves; the flowers, which are plentiful, are of lilac color. She is shown a feast at the house of a governor. In a superb hall there are four globes superposed which stand in each corner to illumine. Two are pink and two are blue, and are surmounted with a horn of plenty out of which water is flowing. There is a profusion of flowers and ornamental plants. The tables have a smooth surface which looks like



Beautiful River and Valley in Summer.

mica. There was a joyous company of young folks. They wore a headgear which had the form of a butterfly and was of rosy blue or green color. The governor gave a signal; all were seated, and the waiters placed before each guest a square plate with forks without handles. Other strange dishes were served, and sticks decorated with flowers on each end, which were of exquisite taste. Dancing and singing followed.

Helen also describes carriages without horses or wheels, flying machines in the air, of the form of a lantern, houses with water-spouts on the roofs, gentle domestic animals with pink hair, cribs (where the men attend the babies), and gentle animals similar to the form of a deer, nurse them by means of a tube connected to the babies' mouths when they have to be fed.

Helen Smith has had these communications for years. She has learned the language of the Martians and can speak and write it. She has been questioned and cross-questioned by many skeptics and scientific men, but has never been found at fault; her statements are always identical. Helen has also visited other planets and given their description.

A member of the French Academy and a man of undoubted authority, Victorien Sardou, has similar experiences in the planet Jupiter, of which he has given automatic sketches.

[Translated from the French by Clémence De la Baere].

Spiritualism & Free Thought

J. M. PEEBLES, M. D.

As Spiritualists, with all students musing at the feet of Nature, believe in freedom and profound unprejudiced research, there is necessarily a strong cord of fraternal sympathy between all Free Thought Materialists and scholarly Spiritualists. Unitedly they have attacked the mossy citadel of error; valiantly have they fought the seventeenth century confessions of faith, and other iron-clad creeds, that mildew, cramp and crush the loftiest aspirations of man's higher nature.

Iconoclasm had its place. It was necessary to remove the stones from the pathway, to clear away much ecclesiastical rubbish, and burn the tares of old-time superstitions in the fires of science and truth before laying the foundations of the temple of wisdom. All honor to the Humes, Paines, Volneys, Voltaires and Ingersolls of the past. Already are they enrolled among the immortals of history.

The surgeon probes the ulcer that he may the better heal. The woodman fells the forest and harrows the soil that autumns may wave with golden harvests. Destructionists are the left-hand helpers of the constructors. Thinkers abound in this morning of the twentieth century. They are the builders of the rational and spiritual; and such clergymen as the Rev. Savage, and the Rev. Heber Newton of New York, are aiding in demonstrations of the mighty fact of a future existence.

Honest doubt is honorable; conscientious skepticism is the flower-encircled gateway that leads to investigation, and investigation, careful and crucial, leads to Spiritualism. Sir William Crookes, the illustrious English scientist, was eight years a most patient student of psychic phenomena before he

felt prepared to publicly announce his Spiritualism.

And here I must again state that spiritism is not Spiritualism, though they originate from the same root-word, spirit. Spiritism was termed of old, necromancy. It means the bare fact of converse in some form with the spirits of the dead. The phenomenon abounded under different names through all the dim, dust-covered ages of antiquity. It was necessary—and is doubtless necessary to-day, for those who deny a future life—those who believe that Newton and Shelley, Plato and Rousseau, and millions of great minds, cried at birth, laughed in puberty, struggled up to the towering summits of a royal manhood and then suffered, while dying away into the silent iciness of eternal unconscious nothingness. Those encrusted in Silurian materialism may require thunderbolts of phenomena to startle, to convince them that they are not all viscera, not all matter, resulting ultimately in dissipating energy.

While the facts involved in spirit phenomena are necessary to some, they do not constitute the higher Spiritualism. The two words, as previously stated, are not synonyms. They should not be used interchangeably. No scholar would confound idea with the ideal, office with official, spirit and spiritual; then why spiritism and Spiritualism? Al is a suffix, and every philologist knows that while all suffixes modify, some do more; they enshrine or enwrap a profound moral quality. Thus a thinking, rational idealist is more than his expressed idea. And so a spiritual man, or a spiritually-minded man, is vastly more than a spirit man incarnate or discarnate.

The word Spiritualism is one of the deepest, broadest and grandest words that grace the English tongue, its corner-stone being spirit, Infinite Spirit. *Pneuma ho Theos*, Spirit is God, is the literal and liberal rendering of these Greek words ascribed to the martyr of Nazareth. And Spirit, immutable, unchanging Spirit, underlies, as I conceive, consciousness, force, motion, life, purpose, will, wisdom and love—all constituting the Absolute Good—the veritable Brahm of the ancient Aryan, and the profoundest thought of the modern thinker—the One-Being manifest as substance, visible and invisible.

The soul is the man, I am soul, conscious of my consciousness, and the body is a temporary appendage that I bear about for a season, something as does the turtle its shell. Surgery and physics have to do with the liver and the physical brain; while metaphysics, which is one step higher, has to do and deal with thought, reason, intuition, mind, conscious soul-force, the higher self and immortality. Metaphysics, while witnessing phenomena, probes and seeks to know the noumena. Metaphysics, overreaching physics, reaches into the ether realms of spirit, the regions of causation. Physics tend toward matter, metaphysics toward mind and eternity. The child sees, the philosopher solves the problem of seeing in relation to light and vibration—the latter's concepts being characterized by experience and superior illumination.

It is still a question with many thinkers, whether what is denominated matter really exists. They consider it an hypothesis. Certainly the primordial atom has never been seen. Are atoms divisible? Are they pulsating vortices, polarized points of force, or what?

While doubting the existence of matter, none doubt the existence of substance, visible and invisible. This book before me is constituted, as I see it, of matter in a certain form, which form suggests purpose; but a few well-aimed blows from a hatchet reduces it to a leaf-scattered, meaningless pile of rubbish. A brand of fire reduces the rubbish to ashes, and the ashes passed on to a chemist may be reduced by heat to complete nothingness—so far as sense-perception is concerned. The book before my eyes utterly disappears; and yet annihilation is both impossible and unthinkable. This book was an expression of conscious intelligence; a visible form projected from the invisible, the substantial, the abiding. The book existed first in my mind. It exists there still, and axe cannot hack nor fire cannot burn it.

The spiritual is the real. We, to-day, are the body interred in selfish worldliness—dead; while the dead, so-called, are the living. Conversing once with Emerson in his Concord library, I broached the subject of modern Spiritualism. He naively replied: "I have found no time to devote to what is termed spiritual phenomena. If true, I do not need them. The measureless universe is to me one mighty spiritual manifestation." "Mrs. Emerson," he added, "is much interested in Swedenborg and the phenomena related of him, Boehme and other mystics." If the universe is one grand "spiritual manifestation," and if the greater includes the less, then it naturally includes an ether-world of conscious communicating spirits.

This fact of a "frictionless ether-world of intelligences is reasonable," writes that eminent scientist and learned Professor Dolbear of Tuft's College. He says further:

"All study of the spiritual nature of man is inextricably united with the study of the universe. The powers and possibilities of the soul are conditioned by its successive environments, which become finer and more ethereal in proportion to the development of spiritual energy. Science, that is continually penetrating the laws of the universe and revealing its mysteries, offers an increasing illumination on the nature and destiny of human life. This fact suggests to us the relation between the physical and the ethereal worlds. If the earth moves through the ether, not disturbing it in any appreciable degree, is it not conclusive that all the phenomena of our physical life are moving among the phenomena of ethereal life—not displacing or interfering with it, and that thus all about us is this finer universe unperceived except where some development of the spiritual powers perceives it, by means of that finer sight and hearing of the psychic senses?"

"The discovery by Roentgen of the X rays; Marconi's discovery of the possibility of wireless telegraphy; Tesla's discovery of atmospheric currents—all these constitute a group of new insight into nature which are of the utmost importance—not only in revealing potent resources hitherto undiscerned, but as indicative of the progress of humanity in conquering new territory in the unseen. What is the nature of the spiritual world? we are always questioning; and the answer seems to be that it is a world corresponding to this, only of higher potencies. All the present life of humanity is twofold, and is lived partly in both

worlds—the seen and the unseen. Telepathy, that is now scientifically recognized as a mode of communication as real as telegraphy, is a method of the unseen universe. Wireless telegraphy belongs to that realm. Just as rapidly as the power of the spiritual man develops and demands methods of life pertaining to the spiritual world, these methods are evolved. It is a part of the divine inheritance of humanity. "Natural things and spiritual"—these are interrelated in a manner that nothing can separate. But when the recognition of this becomes a conscious and intelligent one, then all the basis of action is enlarged and ennobled, and life has a new center."

This is the standpoint of the advanced scientists of to-day. Verily, science and Spiritualism shake hands across the dreaded chasm, death. My sainted mother now whispers to me telephonically in a lute-like voice, vibratory and tender: "What you in the blindness of earth call death, we call birth—the new birth into a blissful world of memory and conscious immortality. We prepare to meet the loved at their coming, as the expectant mother prepares the garments for the unborn babe of her bosom."

But to the point again, touching "thought as being a secretion or function of the brain." Prof. James of Harvard University, probably the greatest psychologist in the world, honored alike in both hemispheres, thus testifies:

"When the physiologist who thinks that his science cuts off all hope of immortality pronounces the phrase, 'Thought is a function of the brain,' he thinks of the matter just as he thinks when he says: 'Steam is a function of the tea-kettle,' 'Light is a function of the electric current,' 'Power is a function of the moving waterfall.' In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called productive function. Just so, he thinks, it must be with the brain. * * * But in the world of physical nature, productive function of this sort is not the only kind of function with which we are familiar. We have also releasing or permissive function; and we have transmissive function. * * *

The keys of the organ have only transmissive function. They open successively the various pipes and let the wind in the air-chest escape in various ways. The voices of the various pipes are constituted by the columns of air trembling as they emerge. But the air is not engendered in the organ. * * * My thesis now is this: that when we think of the law that thought is a function of the brain, we are not required to think of the productive function only; we are entitled also to think of permissive or transmissive function. And this the ordinary psychophysicist leaves out of his account."

The Concord philosopher, Emerson, affirmed a mighty truth when he said:

"The soul of man is not an organ, but animates and exercises all the organs; is not a function like the power of memory, of calculation, of comparison; but uses these as hands and feet; is not a faculty, but a light; is not the intellect nor the will, but the master of the intellect and will; is, in brief, the background of our being in which they lie."

These are inspired words. The

soul, a potentialized portion of the Emersonian "Oversoul," is divine substance. It is the conscious, higher self. It is finitely causative and formative. It creates and projects thoughts, which thoughts are not "things" as we often hear, but etherialized substances or polarized points of force. These may be transferred along the ether waves of the Kosmos by the law of vibratory motion. And so we have telepathy, or thought-transference, from intelligences in worlds visible, and from worlds invisible. The bridge between the seen and unseen is daily becoming narrower. Science, the hand-maid of Spiritualism, has for the last half century been leading up to conscious converse with the invisible intelligences of the heavens. To the blind, even human intelligences are invisible.—*Free Thought Magazine*.

Letter to an Occult Brother.

MY DEAR BROTHER:

I was glad to receive your letter, because it contains much of your soul-pathos in yearnings for greater illumination and psychic insight in the problem of life, and the wonderful laws governing the complicated phenomena. It also has marked evidence that you are trending upwards, and if you continue with aspiration for such illumination, be assured success in some satisfactory form will lead to glorious results.

One great cause of much of the failure in mediumistic unfoldment is, materialistic frictional conditions come forcefully to the front and saturate the anxiety of aspirants with so much hastiness to get behind the curtain and among the celestials before they are really ready for such high-plane work and its object.

In answer to questions put by Pilate, Jesus said: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight."

We are still in the Christ age and within the magnetic halo of his kingdom, which is spiritual, and the mission of the great influx of spiritual power on earth of late, is not to increase our ability to make money, but to unfold our spiritual faculties and attributive powers, so as to more successfully aid in spiritualizing the phenomenal environments with which we are so mysteriously accompanied.

Over-anxiety to gain an outlook from which only highly-illuminated and exalted exarates are able to grasp understandingly the complex wonder-spirit and the un-intellectual physical elements in their phenomenal association, often unbalances such over-anxious persons intellectually to the sadful extent that their mental powers are dethroned, and a species of wild fanatical insanity makes shipwreck of their once finely-balanced faculties and otherwise noble abilities.

The great danger in over-anxiety on any subject, especially imponderable matters, while flesh-clothed, is signally clear to those who have come to know the weakness of the physical implements that the ego is obliged to use for the time being in its many-phased work.

Experience and close observation have taught me that exalted mediumistic unfoldment invariably fails to the over-anxious, while a calm and placid reliance on exalted angelic educative helpers is infinitely more safe as a method to reach desired ultimates; and with

this help it is quite necessary that every effort on our part as aspirants to become as nearly as possible Christ-like, both in our emotional and practical life, to each other, for such a co-operative combination will help us up the steep and within the sacred, mystic circle of our exalted loved ones and a correspondingspiritualunfoldment, more rapidly than by any other method.

The law of adaptation must be observed in this work in order to secure proper results. Keep on, and you will soon come into closer communion with your loved ones through your own unfolded mediumship. Yours, in mystic bonds,

M. E. TAYLOR.

Santa Barbara, Cal.

ALONE?

Oh, no, I never feel alone

And never know a fear,
For all along my path are shown
Companions that are dear.

I see them in the stubborn rocks.

I see them in the stream,
I see them where the tempest mocks
And lightning flashes gleam.

I meet them in the lowly flower,

And in the forest grand,
I meet them at the morning hour
When dews are on the land.

For then the fragrance is sublime,
The freshness is complete,
And then all nature is in rhyme
With every thing that's sweet.

Oh, who would miss the fine display
Of Nature's handiwork,
As seen in every dawning day,
Where rich surprises lurk!

Mrs. C. K. SMITH, San Diego, Cal.

Manifestation, not Evolution

DR. GEO. W. CAREY.

A writer states that man is soul, a ray of the Infinite Mind, or God, and that he has always existed. And because I thus believe I do not believe that man came up through lower forms, or that he is evolving to higher forms. Form is an expression of the soul, or mind, and therefore cannot progress or manifest independent of mind. Mind, or soul, being eternal must be eternally perfect or imperfect. It does not change, for in it is "no variableness nor shadow cast by turning"—i. e., operating. That which is eternal cannot change; it must be either perfect or imperfect. Of course, it is unthinkable that the universe is imperfect.

When we see raw material placed in a machine and then look upon the finished or completed product, we do not say evolution, but operation, and we designate the workmen as operators.

The evolutionary conception is based in the belief that the universe, or mind, has at some time been low and is getting higher. Eternal mind, or Infinite Intelligence, continually operates, proceeds, vibrates or manifests, but never gets better nor higher. The fermentation process produced by acid and alkali is as good and high as the condition of calm and peace that results from it, for one was necessary to produce, not evolve, the other.

Men, women, animals, things, are parts of the universe, not a diverse, and the parts must be perfect in order to produce a perfect whole. When men everywhere realize there is no creation, but manifestation with eternal self-existing material, they will intelligently use that which is at hand, instead of trying to evolve to that which they now are.

Let us have Being in the present instead of a becoming in the future.

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There is nothing occult or mysterious except to the ignorant. Much that is clear to some persons is occult to others. A man may express truth and noble sentiments in a foreign language, and unless the listener understands that language, it is nothing to him. Its meaning is hidden, occult. The only way to make it otherwise is to learn the language. So of all other mysteries; as soon as they become known they are no longer occult.

The man who lives an upright, virtuous life, striving to do as he would be done by, speaking the truth and thinking no evil, has experiences from so living that are occult or hidden to the one who has lived differently. As the sun shines upon the just and the unjust, so are all these hidden things free to all who can or will appropriate them. Truth cannot be monopolized, nor the happiness and contentment of right living.

More blessed to give than to receive. But the one who never gives gets not the blessing that accrues from the giving. If ye do His will, ye shall know of the doctrine. Some things can only be learned by the doing of them. Many desire the blessings without doing the things that will bring them. A man who has never felt the satisfactory sensation of having done a good deed, can not know by being told. He must have the experience or he can never know. It is so of all the occult powers—no longer hidden to one who knows.

As fast as men live true lives will happiness come into the heart. There is no other receipt or panacea. Doing right for the love of right, not through fear. Fear hath torment. Money will not supply all needs. Some are starving for sympathy, for love, for cheering words, for a kindly look, for even good thoughts; they are soothing to the sensitive soul. No one can complain that he has not time to entertain or send forth good thoughts. Indeed, it requires less expenditure of strength to think good thoughts than bad ones; just as a fit of anger exhausts, while something pleasing exhilarates.

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All is Sacred.—Everything is sacred; even the dirt beneath our feet, for out of it comes all that sustains, nourishes, clothes and shelters humanity, and without it no life could manifest on the planet. Everything—mineral, vegetable, animal, man and woman—has its mission to perform. Whatever evolves on the planet is there for a purpose.—*Lucy A. Mallory*.

N. S. A.—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

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SAN FRANCISCO, AUGUST 24, 1901.

The Governor of Missouri appointed a "Day of Prayer" to implore the Almighty to send rain in order to save the crops. It was unavailing, however, and the crops are still burning up. The laws of nature cannot be interfered with by mortals' prayers.

The Theosophists of Germany held their annual convention in Leipzig on May 27, 1901. Many delegates were present and the sessions were very interesting. A report of the convention has been printed, and 400 copies have been mailed to the newspapers of the world.

Mr. J. J. Morse, editor of the *Spiritual Review*, has been threatened with nervous prostration and had to stop all kinds of brain work for a time. His many friends in America, as well as Europe, will be pained to learn this, and will all join in good thoughts for his speedy recovery.

A Greater Psychic Wave is now rolling over the world than ever before in its entire history, and with tremendous force is causing the onward march of the spiritual philosophy and progressive thought. Those who are susceptible to its influence will be lifted up by it; while those who persistently stand in its way will be crushed. We welcome its coming, and glory in its heaven-born work.

Solidarity.—The question often asked is, what is the meaning of that word, and what is its special significance? We reply that the word embraces within its ample folds every human interest, obligation, hope and aspiration, and we may add that the objective point towards which all true progress is tending may be expressed in that one word—solidarity.

Killed by Lightning.

A sad accident took place on Sunday, July 21, at Bradley Garden, Kirkheaton, Yorkshire, England, when seven persons, who were on their way to the open-air Spiritualist meeting near Huddersfield, were caught in a thunder-storm and struck to the ground by lightning; two of them being killed instantly; the others were badly injured. The open air meeting, of course, was abandoned, and the following Wednesday the funeral was held of the two who were killed (Alfred Marshall and Frank Hodgson), Walter Howell conducting the services over the body of Mr. Marshall, both at the residence and at the cemetery. Great consternation was caused by the event. Mr. J. Burchell was to be one of the speakers with Mr. Howell at the meeting, which, on account of the storm, did not occur.

Mrs. Burchell had a vivid vision, twice repeated previous to the accident, which terrified her very much. She saw the accident occur and witnessed the death of some and the suffering of the others, and tried to prevail on Mr. Burchell not to attend, lest he might be included in the accident. This she told her husband two weeks before the meeting, but he got there before the storm.

The English Spiritualist papers contain articles on this sad event, and the accident has caused great consternation.

Premonition caused the motor-man on the Oakland and Haywards electric car, last Friday evening, to stop just in front of a wooden bridge. He was strongly impressed that something was wrong—probably by some spirit friend of his or some of the 16 passengers. Upon examination it was found that some miscreant had removed the nuts from the iron stays. Thus an accident was prevented, for the structure would have collapsed as soon as the car had entered upon it, and landed the passengers in the Fitchburg creek 15 feet below. Whether robbery or malicious spite was the cause is unknown.

Labor and Capital are now arrayed against each other for a trial of strength. It is a problem as to which will be victorious. We hope that a decision may soon be arrived at.

Mind is Master, and it is impelling humanity forward to a consideration of its vital duties and privileges. The human heart is throbbing with the mighty problems of to-day, and will not rest until an advanced step is realized. To show how thought is surging throughout the world, we give the following item from the daily papers:

Cable dispatches to the American newspapers says that royalty in England is becoming deeply inter-

ested in Christian Science. King Edward is taking a deep interest in Mrs. Eddy's works, and is earnestly striving to learn all he can about metaphysics through the leading members of Christian Science in England.

Not only in England, but in all other countries, is advanced thought taking possession of the people generally. Nothing can now arrest its progress. This is all due to the advent of Modern Spiritualism.

The Problem of the direct transformation of coal into electricity, without the medium of the steam engine and the dynamo, has been solved by City Chemist Hugo Jones of Chicago, and his invention, a coal-consuming battery, was patented last June.

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The Reviewer.

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PROF. WM. DENTON SPEAKS AGAIN is the title of a pamphlet of 44 pages, published by the Star Publishing Co., 91 Sherman St., Springfield, Mass. Price, 15 cents; postage, 1 cent extra.

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The New York Magazine of Mysteries is a new psychic monthly published at 22 North Williams St., New York, by Thompson & Co. Each number contains 32 large pages, 3 columns on the page, and they are filled with excellent matter on the new thought of this ever-advancing and progressive age. It deserves success, and we hope that it may have a long and prosperous existence.

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The doctors' law is now in force in California. If they could do so, they would also grab the mental and magnetic healers, but thank heaven, these two angels of light can work and bless suffering humanity.

The other day my husband came in with a violent attack of congestion of the stomach. Had I sent for a "regular," he might have eased his pain by giving morphine, or some other vile stuff, and thereby kept him ill for days. I simply gave him large doses of hot water, and spirit magnetism. In half an hour he slept soundly and awoke refreshed and well.

On another occasion I was passing a cottage and observed through the open window a little girl lying in bed, exhausted from fever, too weak to lift her head from the pillow. Going into the house, the mother said to me: "They tell me you are a healing medium. The doctor seems powerless to get her out of bed; can you help her?" Instantly a mighty wave of spirit magnetism enveloped me, and going to the child, I put my hands on her head and answered: "Yes, she will improve from this hour, and to-morrow will be up and dressed." I remained about five minutes in the house, and went my way, leaving in the fever-parched hands a bouquet of mountain pinks, gathered before leaving home, for whom I did not know, until I found the sick child. She improved from that hour, and without the aid of a drop of medicine save the healing balms showered down from angel fingers.

This little reminiscence just reminds me that Mrs. Dr. D. P. Kaynor is to be at the Los Angeles camp this month. Her husband, when I knew him years ago, was a marvelous healer. I have never met a grander clairvoyant for the diagnosing of disease, and I have a vivid memory of some of her wonderful medial powers. I hope they may tarry long in the State, and that the camp may be a great success. MAY HESS FANNING.

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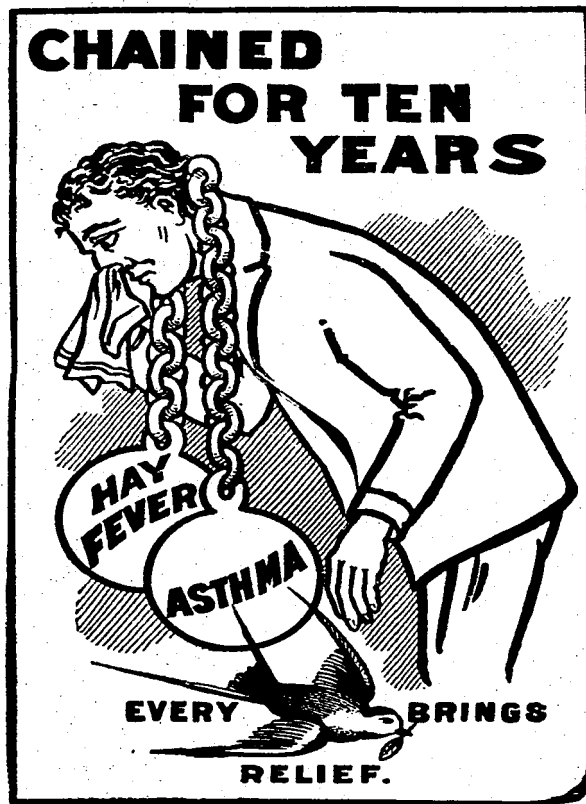
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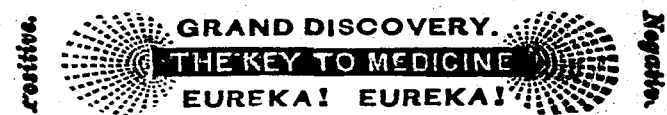
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

The Ladies' Aid rummage sale commenced on Monday, Aug. 19, at 442 Sixth St., between Harrison and Bryant. Please send donations as soon as possible.

Mrs. Hendee-Rogers of San Jose writes that accompanied by Mr. Rogers she will attend the State Convention at Oakland in September.

Mrs. Anna L. Gillespie recently delivered a lecture in Lockport, N. Y., to a large and appreciative audience. Her son, Mr. Fred Manchester, sang a solo, to the delight of the audience.

Unity Hall, 856½ Ihabella St., Oakland, on Wednesday night was well filled. Mr. Preston opened the service by an invocation; Mrs. Palinbaum read a poem, followed by the entrancement of Dr. Palinbaum, who gave tests to many strangers who were in the audience. Mrs. Rebecca Stewart and Mr. Preston addressed the meeting. Mrs. Stewart closed by an invocation.

Dr. A. L. Astor, Sec.

Mr. and Mrs. S. D. Dye of Los Angeles, Cal., are in San Francisco on their way from Seattle and will remain a few days. They are at the Russ House. Mr. Dye is a prominent Spiritualist and late President of the Harmonial Society in Los Angeles, and Mrs. Dye is a prominent and successful healing medium.

Mr. and Mrs. Waddington have purchased the Ivanhoe rooming-house, 1002 Polk St., San Francisco, and took possession of it last Saturday. This is a good place for Spiritualists to stop while in the city. Their son is developing as a fine medium, giving tests and messages that are readily recognized. They hold circles every week.

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Los Angeles Camp.

The camp at Sycamore Grove opened on Sunday, Aug. 11, under very favorable auspices. Prof. Loveland was not here, as advertised, nor Mrs. Cowell, owing to sickness in both cases. Otherwise everything went on the opening day according to announcement. Mrs. Elizabeth Lowe-Watson is grand and improves with age.

Up to this writing, Friday, Aug. 15, our camp-meeting has been as successful as the most sanguine anticipated. The talent on the ground, both phenomenal and philosophical, is exceptionally good.

Mr. and Mrs. A. S. and M. E. Gilliland Howe, who came from Boston expressly to attend our camp-meeting, do not belie the reputation they brought from Boston, and they are desirable and attractive features of our camp-meeting.

Mrs. Isa Wilson Kayner, daughter of the old veteran worker, E. V. Wilson, is worthy of such an illustrious sire who is still working from the spirit plane of life.

We have some of the oldest and some of the youngest workers with us. Mrs. M. E. Weeks Wright has been for 40 years or over, a public medium, and is here, her powers undimmed by age. She says she is 70 years young.

E. W. Gould, 90 years of age, is going to lecture for us. Young mediums and workers are being raised up to take the place of the older ones when they pass over to the other side. The daily newspapers have been exceptionally courteous and have given excellent reports. The Times gave a reproduction of one of Willie's spirit photographs under the title of "Snap-Shots from the Mediumistic Camera." Both papers have taken photographic views with the aim of interesting the readers of their Sunday editions. Harmony pervades the camp and everything is promising for a great advance of Spiritualism in the near future. MRS. NETTIE HOWELL, Sec.

Mrs. Ada Foye was resting during the past week, preparatory to commencing her public work again. She will be at Oakland next Sunday evening, and give her usual lecture, followed by spirit messages, at Fraternal Hall, on Washington St., near 13th, under the auspices of the Union Spiritual Society. How long she may remain in this vicinity can not now be determined, on account of incomplete arrangements in other places, which it is hoped may be annulled, allowing her to remain here for several months. She will give private readings daily from 1 to 5 p. m., at 1423 Market St., San Francisco, until further notice.

Mr. Fred E. Manchester, son of Mrs. Gillespie, was married at Lockport, N. Y., on Aug. 8, to Miss Sara Richardson of that city. Mr. Manchester, who has many friends in San Francisco, will return here with his bride at an early day.

Mr. Henry Harrison Brown, editor of *Now*, went to San Jose last week and remained over Sunday, returning to San Francisco on Monday evening. He is located at 1423 Market St., where he may be consulted during the daytime, his special work being instruction in Mental Science. He holds classes and gives private lessons also. He is a fluent speaker and a fine logical lecturer. On Thursday, of last week, he gave an excellent lecture before the Twentieth Century Club, in San Francisco.

"Restlessness" was the subject of an inspired lecture delivered by Mrs. R. S. Lillie for the Society of Progressive Spiritualists, at Occidental Hall, 305 Larkin St., San Francisco, last Sunday evening. It was a brilliant effect, she being under heavy inspiration from the start. She contended that unrest always leads to development, improvement, and ultimately to a higher attainment for humanity. Miss Campbell, of British Columbia, sang a beautiful solo, entitled "Open Wide the Pearly Gate," accompanied by Mrs. S. E. Cooke on the piano. Mr. Wm. Rider, the president, occupied the chair.

Prof. Geo. F. Perkins held another meeting last Sunday afternoon in Occidental Hall, 305 Larkin St., San Francisco. After a few spiritual songs he gave a lecture on Spiritualism, and called upon Mrs. Stoddard, who gave some good tests and messages; then he followed with tests and closed the meeting. He announced that he would occupy the same hall next Sunday, at 2 p. m.

Mr. H. C. McClure, who has been residing for some time in Shasta Co., Cal., has removed to Dundee, Kane Co., Ill. He is an old-time Spiritualist, well known to Californians, and while we shall miss his presence here, we feel sure that he will find a welcome among the Progressive Spiritualists of Illinois.

Orritta Home.—Thursday, Aug. 15, was the occasion of a very pleasant gathering at the new home of the "Western Links Sisterhood." Invitations were extended to many societies and the seating capacity of the home was taxed to its uttermost to make its guests comfortable. Loving hands, both visible and invisible, had decked the home with flowers, making of it a bower of rest and peace. The evening was passed socially, interspersed with talks, recitations, music and song. Among the speakers were Dr. Carpenter, Prof. Del Mar, Dr. Phelon, Mrs. Lillie (who closed her remarks with a beautiful poem, "To the Sisterhood"), Dr. Norman, Dr. Brown, Mrs. Clarke (spiritual directress), Mrs. Wells and Mr. Jones. Miss Hall, at the opening, gave a very beautiful and appropriate poem entitled, "The Two Workers." Music and song by Mrs. Hays, Miss Place, Mrs. and Miss Seal, Prof. Fabian, Mrs. Weld and Master Edminster.

During the evening cake and lemonade were partaken of by the guests, and all departed feeling there was a new link to help them in their various works of love.

Mrs. Lena Clark-Howes has lately returned from the North, and is now at home again to her friends, at 314 Eddy St., San Francisco.

Dr. C. H. Johnson, of San Jose, made a flying business trip to San Francisco last Monday. He looks well and reported everything prosperous. After taking a good vacation up in the mountains, he is now ready to push business again.

The Mediums' Meeting at Loring Hall, Oakland, on Wednesday evening, Aug. 14, was well attended. Mrs. Smith and Mrs. Boose gave messages to the satisfaction of all present.

Mrs. Eberhardt held her usual Sunday evening meeting at 3250 22nd St., San Francisco, giving spirit messages and tests to a good audience of investigators. She also read articles psychometrically.

Oriental Hall was filled last Sunday evening with skeptics and those seeking information concerning the spirit-world. After music by Profs. Young and Bothwell-Brown, Mrs. Seal gave an interesting address, and then Mme. Young entertained the audience with psychometric readings and messages.

Edward K. Earle gave a convincing test seance last Sunday evening, at 328 Ellis St., San Francisco.

Mrs. C. J. Meyer held a meeting last Sunday evening at 335 McAllister St., San Francisco, giving spiritual messages, and reading articles and flowers psychometrically to a good audience.

Mrs. Gillingham's Hall, fourth floor, 305 Larkin St., San Francisco, was well filled last Sunday with those wishing messages from the spirit-world. Sealed questions were read and a lecture was given by Mr. Lamott.

Dr. Turman lectured at Fraternal Hall, Oakland, for the Union Society on Sunday, Aug. 18, at 3 p. m., taking for her subject, "Light on the Path," and answered a large number of promiscuous questions to the entire satisfaction of the large audience. Mrs. Smith gave messages at the close.

Dr. Muehlenbruch closed a very successful engagement of two weeks in the evening. Mrs. Marker of San Francisco sang "The Holy Night." The hall was crowded and the doctor's messages were more than satisfactory.

Next Sunday, at 3 p. m., Dr. Turman will lecture, and in the evening Mrs. Ada Foye, the wonderful medium, will begin a short engagement.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p. m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

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TRUE LOVE.

True Love is like the ivy bold,
That clings each day with firmer hold,
That groweth on through good and ill,
And 'mid the tempest clingeth still.

True Love is like the ivy green,
That ne'er forgetteth what hath been;
And so till life itself be gone,
Until the end it clingeth on.

—Exch.

BORDERLAND.

Methodists Astonished.

Fate placed me in the Gila Valley, where the Methodists are holding an old-fashioned camp-meeting, but the forces got a little ahead of the program on the evening of Aug. 12, 1901.

At about twilight, as three young ladies were nearing the campground, they all saw a young lady friend in the room coming toward them. They were pleased to meet her, but as they put out their hands for a greeting, she vanished. They returned home thoroughly frightened. All three declare that they saw a spirit and were not deceived.

I was appealed to as a student of Occult Science, and asked: "Do you think that these girls really saw what they say they did?"

My answer was: "You are doing well. Keep up your zeal, and you are likely to surprise yourselves with more than a materialization, if you sufficiently harmonize the forces. Spirit forces are often developed unintentionally. Just blend the forces harmoniously and results will follow."

I did not attempt to answer further, feeling that a Methodist camp-meeting was not the place to explain the philosophy of materialization. But it seems that a Methodist camp-meeting does sometimes get spirit manifestations unexpectedly, as did Saul of Tarsus, or when Peter was seen at the gate, after being let out of prison, as reported in the Bible.

GEO. KAY MILLER.

Central, Graham Co., Ariz.

The Countess Wachmeister.

According to an article in *Le Messenger*, the Princess Karadja has been giving some striking tests to the Countess Wachmeister. The following is what the Princess writes on the subject:

"A lady who lives in the South of Sweden, the Countess of Wachmeister, came to Stockholm to endeavor to obtain, through my instrumentality, a message from

her husband, who had died about a year before. I had never met her previously, and we had no mutual friends. I fell into a condition of trance on looking at a crystal, and then I was seized with a sensation of being stifled, just as her husband had been when he died. I then went on to describe his features and began to speak of his family affairs, mentioning the names of many friends and relations, and matters relating to something of which he had spoken on his death bed.

"While living, Count Wachmeister was of a very reserved and suspicious nature; and expressed his aversion to the employment of a foreign medium; and I begged of his widow to endeavor to obtain by herself some automatic writing; recommending her to sit down daily at her desk for this purpose. She then asked me to describe the room in which her desk stood. After a silence I gave a perfect description of that apartment, situated in a district of Sweden which I had never visited. I remarked among other things that three tall trees interlaced their boughs so close to the windows, that no ray of sunlight could find its way into the room, which was very damp in consequence. The Countess recognized the exactitude of the fact, at which she was very much surprised. It would be interesting to learn what are the Countess Wachmeister's views with respect of 'shells' and 'elementals' now."

Seance—Eusapia Paladino.

Signor Ernesto Bazzano has contributed to *Il Secolo* a long and very minute description of a seance recently held, with Eusapia Paladino as the medium, at a private residence in Genoa—the sitters comprising Signora A. (the hostess), the Signora R., Signor P., Signor F. A., and the narrator (Signor Ernesto Bozzano). The seance was held in the dining-room, quite a *l'improvvisista*, and without preparation of any kind, the medium occupying a position at one corner of a small rectangular table between the lady of the house and Signor Bozzano, and at some little distance from a big oak dining-table. Nothing of a very striking character seems to have occurred, but the phenomena appear to have been so carefully observed as to leave no room for a doubt as to their genuineness. Under the circumstances we deem it unnecessary to give a full translation of Signor Bozzano's very long and minute narrative, and think the following extracts will suffice:

On account of the limited space my chair was close up to the heavy

oak dining-table. There was a half light. The first sounds heard were a few solitary raps on the table. From being slight they became loud and answered intelligently to our questions, becoming louder or softer according to our request. Then the raps asked for less light. We lowered the gas, but there was sufficient light from a candle in the adjoining room. Soon the big dining-table became agitated and noisily moved to the other end of the room. The reason seemed to be to make more room. . . A heavy and enormous hand was next placed on my shoulder and leaned on it forcibly. So big was it that it stretched from one shoulder to the other. Soon afterwards it was withdrawn, but returned to give me three slaps. Next, my chair was drawn from under me. I tried to resist, but Eusapia advised me to give in to "John"; so it was taken away.

With the seven knocks agreed on a signal, light was asked for, and when we turned it on we found the chair on the dining-table! We took it back and again placed the room in semi-darkness. Our table moved quickly to the left, so that I found myself opposite the open door from whence the light entered. Soon afterwards a huge head advanced and retreated in the



EUSAPIA PALADINO.

The Celebrated Italian Medium.

illuminated space opposite me. I saw it quite close and could distinguish perfectly the profile, with its well-marked aquiline nose and pointed beard. Then began touchings of all kinds; our hands were pressed, my legs were felt and thumped; my face was caressed; there were jovial claps on my shoulders, and a hand gently stroked my beard. I saw the hands; they were of different sizes, some large, some medium, some femi-

nine, some tiny and infantile. Hands also appeared from above at my right; they were isolated, and suspended in the air.

Shortly afterwards another hand fumbled in the folds of my coat. I felt it enter my back pocket where I kept a small *necessaire* containing a comb, scissors, etc. The hand knew what it wanted and went straight there. Signor F. A. called out that an object had been brought to him. It was my *necessaire*, which was replaced in my pocket! . . . In a little while the cover of the piano, which stood at the distance of a little over a metre behind the medium, was noisily opened, and a hand played on it a solemn and melancholy melody; then it paused, and then began again; it seemed to be trying to recall an air long forgotten. It continued like this for some minutes, then suddenly left off and ended by playing an arpeggio over the whole of the notes.

Complete darkness was asked for, and Signor F. A. shut the door leading into the next room. Still light enough came from a chink in the window to distinguish a profile just opposite me. I was not very favorably placed, when suddenly the table was turned half around, causing us to change places, so that I found myself in the best place for seeing. . . I distinctly saw an arm from above touch F. A. on the ear, then on the shoulder. He was opposite to me. Next appeared, between F. A. and the Signora A., the head of a child, with a distinct profile. Bowing slowly, it advanced and receded several times right in the rays of the light. I saw it so clearly that I noticed every time it bowed a lock of hair fell over its forehead. Signora A. asked if it could be the head of her little brother Cesare, who had died at the age of three. "John" had announced at the beginning of the seance that Cesare would come. For answer the table rapped out loudly, "Yes." At the same moment the Signora was seized around the neck by two small hands and a child's face was pressed against hers, and she said that she felt a weight on her lap as if two feet were standing on her knees!

The table made a new departure, rapidly moving to the extreme angle of the room where it was darkest. When we had retaken our positions I found myself in the old place, most favorable for seeing and opposite the chink of the window. Then we heard a sound like the tinkling of glasses and then a familiar "pop" as of a cork being drawn, and Signor F. A. called out that a corkscrew had been put into his hand. At the same time we distinctly heard liquid being poured from the narrow

neck of a bottle. An instant afterwards an object, round and solid, was gently pressed against my lower lip. To my astonishment I found that it was a glass of wine. Signora R., my neighbor on the right, begged of "John" to be so kind as to give her some, and another glass was at once pressed to her lips, and the Signora drained it to the last drop. To the right of the Signora was seated young Signor P., who naturally also asked for some, and a third glass was served to him, but with this difference, that after pressing it to his lips his hand was opened and the glass placed in it. He had scarcely drunk the contents when the glass was snatched from him and we all heard it thrown down amongst the other glasses at a distance.

While all this was going on I had plenty of time to observe Eusapia. Not satisfied with holding her right hand, I stretched out mine to feel her left, which was held by the Signora A. Moreover, the tray from which came the glasses was a couple of metres distance from her, and she could not possibly have reached them. And with the same scrupulous care I constantly watched the other members of the circle; and one important fact is that, owing to the position in which I was placed, I had the sitters absolutely under my observation during the whole seance. . . . Suddenly, two huge arms embraced me. My left shoulder was pressed against a Herculean torso, my whole body against another. A perfectly-formed head was pressed against mine, and a hot breath swept over my face. Then the head turned, and I could feel the short and bristly hair. Then the form turned so that I could see his profile against the rays coming from the window. I abandoned myself to his embrace, and felt the form against mine; it was that of an athlete. But I could not make out what sort of clothes he wore. They seemed made of very fine linen or canvas. Feeling with my fingers, I could distinguish the uneven surface. After he had held me in this way for about a minute, "John" retired.

Next I felt the light touch of a hand on my forehead, then on my left shoulder and then on my right. I understood that the sign of the cross was being made. The hand was next placed on my mouth. I imprinted on it a reverent kiss, and found that my lips rested on the delicate hand of a lady. The same hand began to stroke my face; then two arms were placed around my neck, a warm breath was breathed over me, and a mouth imprinted on my lips an ardent kiss. I felt at the same time as if a violent effort was being made to speak. The exhaustion of the medium prevented a more complete materialization. I entreated "John" and the invisible presence to tell me who she was, and at last a faint but distinct voice spoke two words; words that sounded to me like memory of a voice from the grave. Then a more ardent embrace and our souls were united in a supreme communion of love. The rest of the circle heard the kiss and the words. . . . Five or six times, at my urgent request, the form returned to embrace and re-embrace me, and then before leaving me, she uttered with an accent of indescribable sadness the one word, "Farewell!"

If the past has been wrong, redeem it by living right in the Now.

Spiritualism in Sweden.

Mary Karadja, in *Light*, of London, England, writes as follows:

"A few days before leaving Sweden, I was asked to dine at a friend's house. Though still very weak after a long illness, I felt that I had to go. At this party a gentleman, whom I had never seen before and whose name I did not even catch, was introduced to me. I felt immediately that some spirit wished me to help this man with something. After dinner we began speaking of the 'aura.' He asked me, smiling, if I could say anything about his mental surroundings.

"I replied very seriously that I saw a heavy cloud over his head which prevented him from seeing the sun. He was just wrapped up in a thick fog; a very dark shadow projected over him. It emanated, not from himself, but from the sin committed by a near relative. With a voice choked with emotion he asked me if I could see anything else. I replied that I saw he had made up his mind to commit suicide, and that there was somebody who urged him not to do it. The following day he called and told me his whole life. I gave him a seance at my house, at which his dead brother came and thanked me. It was his spirit who had urged me to help his brother the day before."

THROUGH DEATH TO LIFE.

"The summons I hear. It has sounded. Listen, wife! they are calling the roll," Said he, the worn-time frosted pilgrim. "I must haste to the home of the soul. The rest that enfolds the dear children. My measure is filled—aye! 'tis rounded." Give way! 'Tis the blow of the axeman: Soon the old oaken monarch lies low. Now it bends—it is breaking—it launches The dread fall, and the crash and the blow.

Prostrate, here lie his wind-shaken branches: Ah! sure is the work of the craftsman.

He lies in his still, wakeless slumber, Calm and regal as king in his sleep: For Nature, our most wise working mother, Stamped him manly and strong, and yet meek.

Stamped him truly himself and none other— A unit of all her vast number. The world may not lavish its praises, But we know and may speak of his worth. True and loyal and just to conviction; Hands were open, and cheerful his hearth. Never brooked he the ill-timed restriction

Of opinion's entangling mazes. 'Tis well! He now rests from his trials. How his brave heart was beaten as gold, When he gave one by one back his loved ones, And all childless grew weary and old. Now they meet him! They greet him! It comes In love, not with wrath-pouring vials. By the love of her who has tended As the mother hath tended her child; By each act, and each deed and endeavor, Will the judgments of men be compiled: By the all he has wrought, and forever By grace, truth and mercy defended.

MARY KELSEY BOOZER.

Spirits and Natural Forces.

J. M. PEEBLES, M. D.

Think back a century and contemplate the wonderful progress. It was in 1825 that England built her first railroad. Our first railway was constructed in 1829 and made six miles' speed per hour. In 1844 the first Morse message. "What God hath wrought," flashed over the wires from Washington to Baltimore. In 1876 the telephone was patented, and now messages are voiced over a 2,000-mile circuit. In 1858 petroleum was discovered, and brilliantly-lighted homes soon

became common. Lister's discovery in 1872 revolutionized surgery, and anesthetics benumbed pain. Prof. Nasini has discovered in some volcanic gases the hypothetical element, coronium, which causes the bright line in the spectrum of the sun's corona. In June, 1877, by distinct processes, Cailetet in France, and Pictet in Switzerland, liquefied oxygen and showed that all the permanent gases, so-called, may be liquefied. In 1895 Prof. James Dewar presented the Chemical Society of London a laboratory apparatus for preparing liquid air. Since this he has liquefied hydrogen. Prof. Ramsey, while examining the spectrum of a certain gas for evidence of the presence of argon, announced the discovery of three companion gases of argon in the atmosphere—krypton, xenon and metargon. They are believed to be elementary substances.

The discovery of ozone, which is a sort of condensed and active oxygen intensifying the vitality of the atmosphere, together with the experiments proving the existence of krypton and argon, all—all are allied more or less remotely to the ether-realms in which spirits dwell. The fundamental discovery by Prof. Hertz of the identity of light and electro-magnetic waves has already been utilized. By using a very sensitive detector of the Hertzian waves, Signor Marconi produced wireless telegraphy, the impulse traveling with almost lightning speed from the sender to the receiver, something as thoughts, impressions and inspirations travel from spirits to sensitive mortals.

In the physical sciences hypotheses are continually being elevated into the rank of known and systematized facts, and so in the psychic realm of the mental sciences the "devils and demons" of our witch-troubled ancestors are proving to be ministering angels transmitting messages through sensitives by diverse methods to human beings.

Prof. Dolbear, who at present is America's highest authority on the ether, has definitely proven that there is no friction in it, and that bodies move through it vastly swifter than light, which moves 230,000 miles per second.

Intermediaries, physicists and members of the Psychic Research Society, embodying some of the greatest intellects in the world, have discovered the ethereal or spiritual body of which Plato and Paul spoke in the agoes. This ethereal body enshrining the spirit is the real conscious, visible individual when disrobed from the physical body. And this ethereal or spiritual person, then, lives in that frictionless ether-world, sometimes termed the spirit-world, something as we now live in the atmosphere of this physical world.

In consonance with this, the distinguished Prof. Gray says:

"There is much food for speculation in the thought that there exist sound waves that no ear can hear and color waves of light that no eye can see. The (to us) long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000, where light ceases, in the universe of motion, makes it possible to indulge in speculation that there may be beings who live in different planes from ourselves and who are endowed with sense organs like our own, only they are tuned to hear and see in a different sphere of motion."

Consider now, that 1. The noted English scientist, E. McComb Duff, admits that, "Psychic research has found that the supersensory manifestations of the human mind are the highest when the cerebral and other physical functions of the subject are often the lowest.

2. "That when the physical functions of the body cease altogether, the supersensory faculties and powers will attain to their normal, function-perfection."

3. And Thomas J. Hudson, a non-Spiritualist, in his "Scientific Demonstrations of the Future Life," says:

"It is an axiom of science that nature never produces functions, faculties or powers for which there is not some normal use in some sphere of existence. * * * We are therefore compelled, by hypothesis, to predicate a future and superphysical state of existence in which to look for a normal exercise of these functions, faculties and powers. A future life thus becomes demonstrable by strict scientific induction, which reasons from the known to the unknown."

This "future life" is not "unknown" to Spiritualists, but is demonstrably known to them through intuition and fully established psychic phenomena.

Not only do we have to day, electricity, the telegraph, the ocean cable, the audiphone, the graphophone, and the Roentgen ray, by which the surgeon locates lesions in living bodies and bones, and by which photographs may be taken through solid substances, all of which is confirmatory of that phase of Spiritualism termed clairvoyance. "Baron Roentgen has himself taken a photograph," says Prof. Batchelder, "of a double-barreled rifle showing the balls and even the wads and charges within the steel barrels." And the illustrious Dr. Russell has proven conclusively that "a great number of unseen substances are capable of affecting the photographic plate if it is exposed in darkness a sufficient length of time." Here is the key to spirit photography.

We also have as leading up to Spiritualism the Interferometer, for measuring the wave-lengths of light, which Prof. Ames showed me in the Florida University. This instrument is so delicate that it can measure the twenty-millionth part of an inch. We have further the telectroscope, by which one may distinctly see what is transpiring hundreds of miles away. And while we have the wireless telegraphy, so like clairaudience, we now have a wireless telephone. "The light-house," says Prof. C. E. Walsh, "on the rocks known as the Skerries has been connected with the mainland at Anglesey by a wireless telephone. Heretofore it was impossible to establish direct communication between the two points, owing to the roughness of the channel, which would break all cables laid. Regular telephonic communication is now established without the use of wires.

"Further experiments have been made on the north coast of Ireland with the wireless telephone, and communications have been established over a distance of 14 miles, with a clearness and directness as if conducted by wires.

"The wireless telephone will be of inestimable value. The preliminary experiments have proved that wireless telephony is fully as practical and certain as wireless telegraphy, and the two will undoubtedly develop along the same line in the future. Meanwhile, the wire-

less telegraphic system is being introduced all over the civilized world. * * * So successful have these experiments proven that wireless telephony is now regarded as a practical and commercial system. No special apparatus has been required to establish such a system of communication. The ordinary implements for receiving the wireless telegraphic messages are erected for the wireless telephone system, and then ordinary telephone transmitters and receivers are employed to do the rest. By means of these simple instruments the human voice is carried across the expanse of water with as much accuracy as telegraphic communications."

Thought-transference, clairvoyance, clairaudience, trance and other spirit phenomena are just as scientific and natural as wireless telegraphy or wireless telephony. True science and true Spiritualism are, as before said, in perfect accord.

The learned Dr. Chalmers said: "It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes, is of force to counteract all that has been reasoned or guessed at by a thousand human understandings." With my eyes upon this passage, I put upon the stand several witnesses in the closing of this article.

1. Lyman C. Howe, writer, lecturer, scholar and a man of the strictest moral integrity, in a late *Light of Truth*, referring to the mediumship of Mary Andrews, a true, conscientious woman, makes this statement: "The first time I ever saw her—about 30 years ago—my brother appeared face to face with me, in a good light, not six feet away, and signalled with a familiar smile and bow, as real and natural as ever in the flesh. No one present ever saw him or heard of his existence until he thus appeared."

2. Fichte, the great German thinker and metaphysician, says: "Notwithstanding my age and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

3. Dr. T. J. Hudson, in his "Law of Psychic Phenomena," abounding in the subconscious self, the subliminal self, and other partially misleading theories, had the manliness to admit the absolute realities of spiritual manifestations. These are his words: "The man who denies the phenomena of Spiritualism to day is simply ignorant, and it would be folly to attempt to enlighten him."

4. Dr. Hodgson, of Cambridge University of England, said, regarding his own experience (as quoted by Lilian Whiting, the popular authoress, in "Spiritual Significance," page 274): "During the period of 12 years I have had, through the mediumship of Mrs. Piper, communications with the spirits of those who have been for some time dead. During the first few years I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery and I had had plenty of experience with these. Frankly, I went to Mrs. Piper with Prof. James of Harvard University, about 12 years ago, with the object of unmasking her. To day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialistic, not believing in the continuance of life

after death, and to day I simply say, I believe. The truth has been given to me in such a way as to remove from me the possibility of a doubt."

5. Alfred Russell Wallace, D. C. L., LL. D., F. R. S., pensioned by the late Queen Victoria for his scientific attainments and valuable literary works, makes this statement: "My position, therefore, is that the phenomena of Spiritualism in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove them," etc.

Astronomers state the sun to be 93,000,000 miles from the earth. And though not personally measuring the interstellar distance or verifying their figures, I accept their testimony, for surely they could have no purpose in deceiving me. So when psychologists, scientists, statesmen, philosophers, metaphysicians—many, very many of our brainiest men—state, after years of the most painstaking investigations, that this world is enveloped in a refined, invisible ether-space—wherein dwell our departed loved ones awaiting our arrival; and who, under certain conditions, signal back, telling of the better land; why not accept their positive statements—the qualified statements of these savants when they testify of the phenomena they have witnessed, testify of tidings from the life hereafter—a life of progression, of soul sympathy and eternal unfoldment in the Elysian fields of immortality?—*Free Thought Magazine*.

Proportional Representation

ALFRED CRIDGE.

As the time is near when the State Convention will be called upon to act in the matter of selecting proportional representation for the election of its Board of Directors, I call attention of delegates to that subject, beginning to be known as "the sure vote."

I am confident that the proposition was only rejected last year because there was no opportunity to adequately explain its bearings. Several mediums voted against it, ignorant of the fact that our present electoral system causes their attempted (and not infrequently actual) persecution by means of fines and licenses. One of the most efficient means of disseminating a belief in Spiritualism is through the work of persons controlled to act as physicians. It has, therefore, been the steadfast and long-continued endeavors (kept up for half a century, to my knowledge) of "the enemy" to impose prohibitions and licenses upon all who act as physicians not licensed for that purpose by examining boards. It is due wholly to our electoral system that legislation on those lines is secured, as it was at the last session of the Legislature of this State. All that prevented it from becoming more stringent was that a Spiritualist who had been benefited by some psychic form of healing when on the point of death, became, by an unusual chance, a State Senator. As the law now stands, if enforced, it would suppress, fine or imprison any person professing to heal through spiritual agency.

With fair and full representation of fair-minded voters, no such proscriptive legislation could be enacted—and none such would even

be proposed—either by the Legislature or by city councils.

Proportional representation would dispense with all the costly machinery of parties. The candidates would be placed on the ticket only by petition of a small percentage of the voters; there would not need to be primary elections or conventions; the people would do it all. Then if 10,000 voters were to elect ten representatives, the system would simply require that any candidate receiving 1,000 votes would be elected because 10,000 divided by ten gives a quotient ("quota") of 1,000. Similarly, in this city, if 72,000 voters elected 18 Supervisors, 4,000 of them voting for one candidate would elect him. And lastly, if the system were to be adopted at the coming Spiritualist convention, to elect the nine State directors, and 72 delegates were to vote, eight delegates could elect one director, and other sets of eight the others. And that is all there is, in principle, to proportional representation. Nearly every delegate voting gets some candidate he wants.

In detail, however, perhaps no candidate would get exactly eight votes. But the system provides that if one candidate got 12 votes, for instance, the extra four would be transferred to other candidates who needed and could use them in accordance with the wishes of each respective voter, as signified by marking the names of such candidates as he desired in the order of his preference, with the figures 1, 2, 3, 4, 5, etc. Thus if a candidate received either a surplus or a very few votes, the ballots would nearly all be utilized for candidates next preferred by the voter. For this reason the process is also denominated "effective voting," and "the sure vote."

One result of the process would probably be a larger representation for Spiritualists outside of San Francisco and Oakland, while were the so-called "majority" system carried out, it would be quite feasible to elect every director from San Francisco. Under the proportional plan, if eight persons outside the Bay cities were to vote for one candidate, or for the same three or four candidates, they would be sure of securing one representative.

I can explain the subject better by a trial ballot than by any amount of writing, and I am therefore not only willing but desirous of so illustrating it. It ought to be worth any one's time for an hour or two to learn more of real political science in that time than by spending years at a university only to learn a travesty of the same, consisting of second-hand rubbish from books by unpractical authors who knew nothing of the subject.

The best work of the world is nearly always done gratuitously, and therefore I shall welcome any opportunities to do more for nothing financially than what professors pretend to do at a compensation of \$3,000 to \$10,000 a year—just as mediums and speakers on Spiritualism give more information on the future life for little or nothing than doctors of divinity do, who get similar salaries on the pretext of knowing all about it.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 31, 1901

Mot for Money.—A recent discovery in the Spanish archives at Seville, of an account of the payment of the crews of the caravels of Columbus contains some items of interest. From this document we learn that the pay of Columbus was \$320 per year. The captains of the three vessels received respectively \$16, \$18 and \$19 per month. The pay of the sailors was from \$2 to \$3 40 per month. What a contrast between then and now, when everything is done for money, and plenty of it, at that.

Mrs. Loe F. Prior, who attended the camp at Grand Ledge, Mich., won the esteem of those present by her eloquent lectures and convincing messages.

A National Publishers' Bureau, with headquarters in Chicago Ill., has lately been organized. Its object is to try and secure the adoption of postal laws that will be for the benefit of all classes of publishers, and afford better accommodations to the public, instead of the present injudicious restrictions.

The Michigan State Convention was held on Aug. 13. It has been decided that the phenomena shall take the place of the philosophy in future at the mass meetings in that State.

New Spiritualist Church.—The Columbus, O., *Dispatch* of last week gave the following very respectful notice of the new Spiritualist church in that city:

The church at the corner of State and Sixth Sts., formerly occupied by the Westminster congregation, has been repaired and will be occupied by the First Spiritualist church in the future. The dedication will take place Oct. 6, with Edgar W. Emerson of Manchester, N. H., as pastor. On next Wednesday evening a social will be held and the church lighted for inspection.

A Premonition.—Engineer Wyckoff was killed in an accident at Gaffey's Station, on the Pajaro Valley Railroad. The engine was derailed in a fog, by running over a chain carelessly left across the rails. The Coroner's jury censured the railroad company for negligence, and Mrs. Wyckoff has sued for damages. The following item in the daily papers last Saturday, shows how the premonition of the accident was announced by a clergyman:

A startling circumstance of Wyckoff's death was the premonition had on the previous evening, Sunday, by the engineer's pastor, the Rev. R. H. Sawyer. At the service in the church the preacher said he felt oppressed and could not refrain from mentioning his fear that that was the last time he would see one of the members of his congregation. The remark made a deep impression on Wyckoff and he took it as referring to himself and spoke of it to his wife after the service.

At the Eclipse of the sun on May 18, it was expected that much useful information would be obtained. Professors of Astronomy were sent to Sumatra, to there watch the eclipse, through the most powerful microscopes, but alas! the clouds there obscured the eclipse and but little satisfaction was obtained. Besides these were three outfits specially designed to search for any planets that might exist nearer the sun than Mercury. The Smithsonian Institution represented by Mr. Abbott, the Lick Observatory by Professor Perrine and the Boston Technological Institute represented by Prof. Burton, each were supplied with powerful photographic instruments capable of showing any object near the sun during totality as faint as the seventh or eighth magnitude.

Clouds so interfered in each case that the question of their existence or non-existence must remain for future eclipses to settle.

Spain is evidently tired of the rule of the priests. An exchange says:

As a result of the encounters at Saragossa, Spain, recently, between Catholics and Freethinkers, the majority of the clergy have fled from the city, some going to neighboring villages, while others have left the province. The convents and most of the churches of Saragossa are closed and barred.

Prof. S. A. Weltmer, the prominent author, editor and magnetic physician, at Nevada, Mo., writes the following item concerning the PHILOSOPHICAL JOURNAL:

Among the scientific papers that come to my desk (especially those which are exchanges for *Weltmer's Magazine*), I find none that I esteem more highly than I do the PHILOSOPHICAL JOURNAL.

"A Century of Caste," by Judge A. N. Waterman, Chicago. Price, 50 cents. For sale at this office.

The Advanced Thought.

The Denver, Colo., *Daily News* of Aug. 4, 1901, contains the following as its leading editorial, which is well worth reading. It shows how the "new thought" is gaining ground:

Practically within our own time three new religious cults have sprung into existence and have gained a world-wide following. These three schools, Theosophy, Spiritualism and Christian Science, are somewhat connected, in that they are all opposed to orthodoxy as such, and in the further fact that they make the soul the all in all to which matter is subject.

It has been the fashion to ridicule and belittle these new movements and to answer their sober and earnest appeals by a sneer, a shrug of the shoulders or a joke. But they have refused to retire before our laughter and have grown despite our ribaldry. Nor have they reached the visionaries and the credulous alone, but each of them has drawn into its ranks men eminent in other fields of thought.

Is it not about time to lay aside our spirit of badinage in dealing with these new ideas and to treat them seriously? If they have any message for the world which is worth while, let us find it out. If their tendency is to spiritualize and ennoble, then we need their work. If they are made up partly of truth and partly of error, let us help to establish the truth and weed out the error. But let us not be ready to give wholesale condemnation until we know the ground on which we stand.

Men are prone to cast aside any new thing which they do not understand. Many people do not think seriously on these questions, and take the statements of others concerning them. Prejudice and bigotry are powerful even in our own age.

We all want the truth. We should welcome every independent investigator. The question of religion is the most intensely interesting and vital which the human mind can contemplate. It concerns our relations to God and man and our life on this earth and beyond it. It has to do with all that part of us which is worth while. Certainly anything which sheds any light into this higher realm should be welcomed.

Theosophy has its adherents all over the world. It is entering into our literature and is influencing the thought of our time. Spiritualism has enlisted some of the great minds of England, France and America. Christian Science claims to have over 1,000,000 followers in this country alone. All of them stand for human brotherhood. All claim to be in consonance with the teachings of Christ.

Ideas which have gained such a foothold in the world mean something. What is that meaning? What is the lesson taught by their birth and development?

This is a problem worthy the best thought of the day.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

Death and Afterwards, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

News Notes.

Moses and Mattie Hull are at Lake Pleasant camp. They will resume the work in Buffalo on Nov. 1. Mrs. Georgia Gladys Cooley has been doing very successful work at the Clinton, Iowa, camp.

Onset camp has had a very successful season. Mrs. Cora L. V. Richmond, Mr. Grimshaw, Mr. Wiggin and others were the attraction last week.

Mr. and Mrs. G. W. Kates are doing good work at Grand Ledge, Mich. They will do missionary work in New York State for some months to come.

Mr. Frank T. Ripley and Mr. and Mrs. E. W. Sprague were the principal workers at Camp Ashley.

Dr. Hilligoss has been elected president of the Indiana State Association, and it has unified the societies there.

Dr. J. M. Peebles has been the attraction during last week at the Lake Brady Camp, near Kent, O. He is a vigorous and pleasing speaker.

The Summerland Camp at Licking, O., will close next Sunday. The *Ohio Dispatch* says that Frank T. Ripley held the audience spell-bound with his eloquence and spirit messages.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

HOW TO WAKE THE SOLAR PLEXUS, by Elizabeth Towne, Holyoke, Mass. 25c. For sale at this office.

This book is unique, and explains man's relations to the Sun, and shows how the Solar Plexus is to the human body what the Sun is to the solar system. It gives original instructions in regard to breathing, and teaches clearly how to control the emotions and thoughts, and generate and direct new energy for the healing of mind, body, environment and purse, for self and others. Nothing more helpful, practical and inspiring than this little volume has yet been published.

Universal Religion is the new name of J. C. F. Grumbine's quarterly, heretofore entitled *Immortality*. The July issue contains articles on Intellectual Bubbles, I am that I am, The Dreary Science, etc.

Lord Balfour, of Burleigh, Secretary for Scotland, will contribute to the *Saturday Evening Post*, of Philadelphia, a paper of official significance on Carnegie's Gift to Scotland. Lord Balfour is one of the trustees of the millions Mr. Carnegie has given to the Scotch universities.

The Pacific Bee Journal is revived after a sleep of three years. It is more lively than ever, however, and is well worth its price, \$1.00 a year. Edited and published by B. S. K. Bennett, 237 East 4th St., Los Angeles, Cal.

Psychic and Occult Views and Reviews for August contains interesting articles on Psychology, Mental Science and Healing, Metaphysics, Spiritism, Occultism, Astrology, etc. Monthly; \$1.00 a year. 140 St. Clair St., Toledo, O.

San Jose Notes.

The Union Society has elected H. H. Nichols, L. W. Dexter, Jos. Murray, Wm. Vinter and Mrs. Bigelow as delegates to the State Convention; Mesdames E. W. Simons, Harvey, Hambly and Roberts and Mr. Roberts as alternates.

Vice-president Murray returned on Saturday last from a two-weeks' vacation.

President Graessle is still in the hills near Wrights, I believe. Mr. Hilliard is some better.

Mrs. Lyness is not recovering her health as fast as her friends or herself desire. She has been afflicted with defective vision; when the eyes improve, any effort on her part, in speaking or work, seems to impair her vision again.

PASSED TO THE HIGHER LIFE.—On Tuesday, Aug. 20, at 9:10 a. m., in San Jose, Fred C. Wissman, an old-time Spiritualist and member of the Spiritual Union Society of San Jose, passed to his home in the Summerland. Mr. Wissman was one of the many Spiritualists of the pioneer type who did not believe in the present half-hearted teachings of many so-called Spiritualists. He was well informed in reform and religious history, and was ever ready to defend his belief and also the weak or oppressed in any just and worthy cause. He was even aggressive when he believed it necessary.

The First Union Spiritual Society has lost an ardent and consistent member and the Cause an able defender. He leaves a wife and five children (Mrs. Herrington and Fred C. Wissman Jr. of San Jose and Mrs. Aslin-Warren and Lotella Wissman of San Jose); also six grandchildren.

He died of heart disease, which superinduced dropsy. Went to sleep like an infant, quietly and without a struggle.

His mortal remains were buried in Oak Hill Cemetery on Thursday, Aug. 22, at 10:30 a. m., by the members of the Spiritual Union and the Santa Clara county pioneers, of which society he was a member.

We will not say farewell.
For kindred lives will blend,
And in true friendship we shall dwell,
Though parted, friend from friend.

We part, but friendship's chain
Our soul shall firmly bind;
In spirit we shall meet again,
And sweetest comfort find.

W. D. J. HAMBLBY.

N. S. A.—The ninth annual convention of the National Spiritualists' Association of the United States of America and Canada, will be held in the Masonic Temple, Ninth and F Sts. N. W., Washington, D. C., on Oct. 15, 16, 17 and 18, 1901. All Spiritualists in the United States and Canada are invited to be present. For full particulars about reduced rates on railroads, address MRS. MARY T. LONGLEY, Sec., 600 Pennsylvania Ave. S. E., Washington, D. C.

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Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve. Phone, Church 680.

Edward Earle, Independent Slate-Writer, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. evs. Phone Blue 954.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. Gillingham, 305 Larkin. Meetings Sun., Wed. & Fri. Hours, 1 to 5, except Wed. & Sat.

C. E. Heywood, rapping medium, 1336 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circles Tues. & Fri. 8 p.m. Readings daily.

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Like snowy lilies fleet as fine,
Whose fragrant course is run,
Like dewdrops on the eglantine,
Like frost-work in the sun;
So vanish youth's delightful dreams,
So beauty's charms decay;
Like blossoms strewn on sparkling
streams;
Thus runs the world away.
Like foam upon the billows bright,
Like sunset's gorgeous dyes,
Like moonbeams shedding silver light
Over the jewelled skies;
So softly from our vision glide,
Hopes, plans and projects gay;
Alone we roam at eventide—
Thus runs the world away.



The Editor is not responsible for the opinions of correspondents.

From the Sec. of the N. S. A.

TO THE EDITOR:

The missionary labors of Mr. and Mrs. E. W. Sprague have accomplished a great deal for Spiritualism. President Barrett, too, has been making his power felt at camps and elsewhere, and his report to us shows that the Cause is alive with active workers and earnest hearts.

In this city a case has been before the police court in which the question of Spiritualism being a religion was raised, and in which the N. S. A. Declaration of Principles was introduced in evidence. The case was that of a trumpet medium who was held for giving a seance without a license. The N. S. A. Secretary gave evidence of the work of her association, and answered questions concerning Spiritualism and mediumship. The Judge said he conceded Spiritualism to be a religion; he had no doubt of it, and the accused had all the rights of the members of any denomination. The question was not of religion, but of transgressing the district laws; that a member of any church who held an entertainment or meeting—at which an admission fee was charged for his own benefit—would have to be licensed to do so, and that no spirit of persecution was involved in the case.

It is important for Spiritualists everywhere to defend mediumship, and recognize the same as the foundation and the backbone of Spiritualism, and this we must not be afraid to affirm in private or public and with no uncertain sound.

Preparations for the annual convention of the N. S. A. to be held in this city—opening Oct. 15 and holding four days—are going on. We hope for a large attendance of earnest souls who stand for true Spiritualism and mediumship. Those who attend from any State are requested to ask at their railroad offices for certificate tickets to the Convention, and to notify their railroad agents that they wish them a few days in advance.

Credentials and reports in blank have been sent to all chartered societies, and we request that these be properly filled and forwarded to this office.

MARY T. LONGLEY, Sec. N. S. A.
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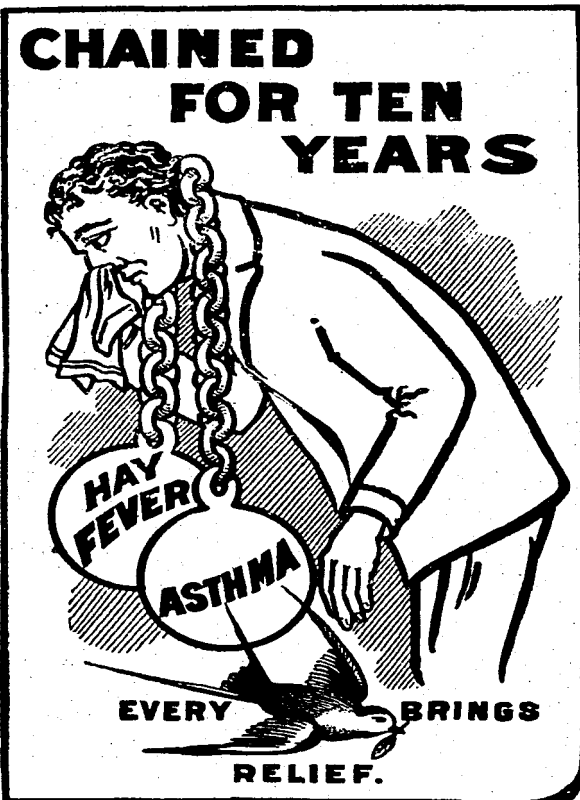
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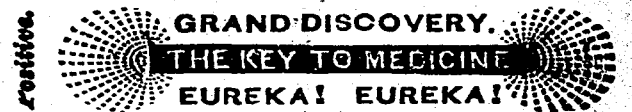
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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Tuesday evening of each month.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Sunday Meetings in San Francisco were held on Aug. 25 as follows: Mrs. R. S. Lillie occupied the platform of the Society of Progressive Spiritualists, at Occidental Hall in the evening, giving a fine inspirational address on the "New Thought" and an improvised poem. She was greeted with a good audience.

Prof. Geo. F. Perkins, the singer, lecturer and medium, held a meeting in Occidental Hall at 2 p. m. and was greeted by a fair audience.

Mrs. Sarah Seal gave an inspired lecture at Oriental Hall, 605 McAllister St., in the evening, followed by spirit messages and psychometric readings by Mme. Young, the hall being as usual well filled.

Mrs. Eberhardt, at her hall, 3250 22nd St., gave a seance in the evening, which included psychometric readings and messages from the spirit-world. There was a good audience.

A meeting was held in Galantha Hall, 909 Market St., in the evening, when an address was delivered by Mr. Smith, followed by spirit messages through Mr. Swan, Mrs. Ladd-Finnigan, Mrs. Wrenn and Mrs. Maxwell. Mrs. McKee sang under inspiration in three languages.

Mrs. C. J. Meyer, at Fraternal Hall, 835 McAllister St., read sealed letters and flowers, giving messages and spiritual advice through her guides, to the satisfaction of the audience.

Swami Abhayananda gave an interesting lecture before the Twentieth Century Club in the Flood Building, San Francisco, on Thursday, Aug. 22, on "The Nature of the Universe." She holds classes and may be found at the Abbotsford, Broadway, corner Larkin St.

The Rummage Sale for the Ladies' Aid Society during the past week was a decided success, and netted them more than \$50. It will continue another week.

Mrs. Ada Foye occupied the platform of the Union Spiritualist Society at Oakland last Sunday evening. Fraternal Hall was crowded to its utmost capacity, and many came who could not gain admission to the hall. After the preliminary exercises, which included a duet nicely rendered by Mrs. M. E. Coleman and Mrs. Knott, Mrs. Foye delivered an inspirational address on "The Gifts of the Spirit," and then for an hour she gave messages from the spirit-world, including names, dates, etc., all of which were recognized and acknowledged by the audience. Mrs. Foye will occupy the platform again next Sunday evening, that being her farewell to the present, as she leaves for Seattle on Monday to resume her work there.

The Oakland Psychical Society have elected the following members as delegates to the State Spiritualist Convention: Mr. R. A. Dague, Mrs. Addie E. Wood, Mrs. Olive Whitney, Mrs. Amelia Dague; alternates—Mrs. J. C. Dungan, Mrs. Mary L. Murphy, Miss Eva Brown, Miss H. A. Pollard.

Oakland.—Dr. Turman lectured for the Union Spiritualists at Fraternal Hall, Sunday afternoon, Aug. 25, taking for her subject, "What Wilt Thou?" Mrs. Heussman gave some well-recognized messages at the close of the lecture. Mrs. Dr. Astor will lecture next Sunday at 8 p. m.

Mr. Milton Rathbun, of New York, an old-time Spiritualist and progressive man, is making a visit in San Francisco. He has been in Alaska, where he has mining interests, and is now on the return trip home.

The Mediums' Meeting at Loring Hall, Oakland, on Wednesday evening, Aug. 21, was regaled with messages by Mrs. Smith, Mrs. Boole, Mrs. Knapp and Mrs. Nelson.

The Old Folks' Social, heretofore announced for next Friday evening, by the Ladies' Aid Society, is postponed for one month, on account of the Rummage Sale. The usual social and dance will be held on Friday, Aug. 30.

Unity Hall.—The Oakland Spiritual Society held its monthly business meeting at Unity Hall, 856½ Isabella St., on Aug. 18. President Cridge occupied the chair. These delegates were elected to attend the State Convention: Mrs. Rebecca Stewart, Dr. Sol Palmbaum and Dr. A. L. Astor; alternates—Alfred Cridge, Mrs. Emma E. Shaw and R. L. Bernier Sr.

The Wednesday evening meeting opened with an invocation by Vice-President Stewart. Mrs. Palmbaum read the poem, "Steer Straight for me, Father." Dr. Palmbaum gave spirit messages. Addresses were made by Mr. Stewart and Mr. E. J. Harrogs of Los Angeles. DR. A. L. ASTOR, Sec.

The Golden Rule was the subject for discussion last Sunday afternoon in Templar Hall, Pythian Castle. The destiny of this popular school of philosophy is presided over by Mr. Gustavsen, and harmony is conserved by the melody of Miss Freddie Lee.

Mrs. Nellie P. Thompson, an old-time Spiritualist of Portland, Ore., is visiting Mrs. Jolly-Dygart.

Mrs. F. A. Logan, 1218 Railroad Ave., Oakland, will celebrate her 79th birthday on Aug. 31. As usual, a pleasant time is anticipated.

Sister Julia's home for friendless children was given a benefit on Aug. 20, by the I. F. T. Society, at 909 Market St., S. F., which netted \$15.00. Mrs. Jennie W. Hays and her son rendered valuable aid in the program.

The First Buddhist Temple in America held its inaugural service at 1422 Post St., on Sunday, Aug. 25. The service, which was very impressive, was conducted by Dr. J. R. Guelph-Norman; the subject of his discourse was, "The Light of Asia." "The Gospel Hymns of Buddha," by Jenny Ward Hays, the first Buddhist hymns ever written to music, was used. Mrs. Jenny Ward Hays was the musical director. Master Raymond Hays sang "Where Night is not" with great effect. The services will be continued every Sunday evening at 8 o'clock. The Oriental Psychological Society will hold a reception on Thursday at 8 p. m. at 1422 Post St. All are cordially invited.

Mr. J. M. Mathews, who went East last July, to take in the Pan-American Exposition at Buffalo, N. Y., has returned to San Francisco. He visited Pittsburgh, Philadelphia, Chicago, Kansas City, etc., but the heat was so intense that it took away much of the pleasure of the trip.

Postage Stamps may be sent to this office only for fractions of a dollar.

California State Convention.

NOTICE TO DELEGATES.—A certificate, properly signed, has been forwarded to every person entitled to a seat in the State Spiritualists' Convention, which meets in Maccabee Temple, 11th and Clay Sts., Oakland, Cal., on Sept. 6, 1901, at 10 a. m. Delegates are requested to retain these certificates, as they will entitle the holder to wear a badge—which will be provided—to a seat and vote at all times during the sessions of the convention; including also free admission to the reception and banquet to be generously provided by the societies of Oakland on Friday evening, Sept. 6.

Visitors and delegates who are unacquainted in Oakland will be provided for by the Reception Committee at the hall, at any time during the convention.

Skilled musicians will be in attendance and the business sessions will be interspersed with music, both vocal and instrumental. This promises to be the largest convention ever held in this State.

M. S. NORTON, Pres.

Program of the Sixth Annual Convention of the California State Spiritualists' Association, Maccabee Temple, 11th and Clay Sts., Oakland, Cal., Sept. 6, 7 and 8, 1901.

Friday, Sept. 6.

10 A. M.

1. Call to Order by President M. S. Norton.
2. Roll Call of Officers and Directors.
3. Report of Committee on Credentials.
4. Roll Call of Delegates.
5. Minutes of last Convention.
6. Appointment of Committees.
7. Introduction of Visitors.

1 P. M.

1. Roll Call.
2. Report of Officers.
3. Communications.
4. New Business.

7:30 P. M.

Reception to Delegates in Fraternal Hall by the Spiritualist societies of Oakland.

Saturday, Sept. 7.

10 A. M.

1. Roll Call.
2. Unfinished Business.
3. New Business.
- 1 P. M.
1. Roll Call.
2. Reports of Committees.
3. Election of Directors.
4. Election of National Delegates.
5. Adjournment of Business Sessions.

7:30 P. M.

Instrumental Selection—Prof. and Mme. Young. Vocal Selections by Miss Maud Campbell, Geo. F. Perkins and Miss Marian Tracie. Spirit Messages—Mrs. Hendee-Rogers, Mrs. S. Cowell, Mrs. Sadie Eberhardt, Mrs. Jennie Robinson and Prof. Geo. F. Perkins.

Sunday, Sept. 8.

10 A. M.

General Conference meeting interspersed with volunteer music. All Spiritualists welcome to participate.

1:30 P. M.

Music by Prof. and Mme. Young, Miss Maud Campbell and Mrs. Crawford. Address by Mrs. Addie L. Ballou (30 minutes). Original Poem—Geo. H. Hawes. Address—Mrs. E. B. Marcen. Address—Thos. G. Newman. Recitation—Mrs. L. D. Lyness. Address—W. T. Jones ("The Lyceum Work.") Address—Alfred Cridge. (Subjects selected).

7:30 P. M.

Piano recital and short address on "The Music of the Spheres" by Mme. Jeanette Crawford. Vocal selections by Miss Marian Tracie and Miss Maud Campbell. Presentation of the Spiritual Philosophy by Mrs. R. S. Lillie.

This program is subject to change. Executive Committee—M. S. NORTON, W. T. JONES, DR. H. M. BARKER.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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